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THE MAHÁVANSI,

THE RÁJÁ-RATNÁCARI,

AND

THE RÁJÁ-VALI,

FORMING THE

Sacred and Historical Books of Ceylon;

ALSO,

A COLLECTION OF TRACTS

ILLUSTRATIVE OF THE DOCTRINES AND LITERATURE OF BUDDHISM:

Translated from the Singhalese.

EDITED BY

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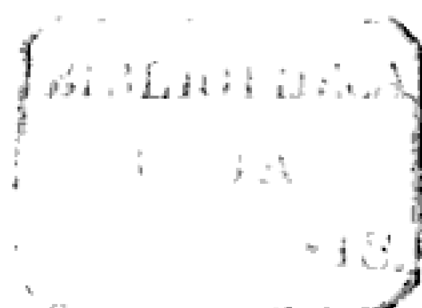
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THE

RĀJA RĀTNACĀRI.

CHAPTER I.

The History of Budhu, as recorded by Mihi-du-Maha, a priest who came from Jambu-dwipa to the main continent of Ceylon. Before the coming of Budhu, and before his religion was promulgated, the island was an abode of the devils, but when his religion was preached and followed, it became an abode of men; and this book proceeds to shew how the devils were banished from the same. Some Budhus who undertook that service, although they in person did not leave Jambu-dwipa, yet by their power they expelled the devils from Ceylon, as the influences and rays of the sun pervade the darkest recesses; but other Budhus came in person to cast out the fiends, and to make the island of Ceylon a habitation for men, by depositing in consecrated places the dawtoo, or

bones of Budhu, and the branch which grows in the right side of the tree called Bogaha; by which means the island of Ceylon became a grand magazine of the most precious things, viz. the said dawtoo, the said Bogaha-tree, and the religion of Budhu: and hence it follows that this island can never be governed by a king who is not of Budhu's religion. And should it happen that a king of a different religion should ascend the throne by force, he would soon be driven from the rule by the same virtue by which the devils were expelled; and that is the cause why kings of the Budhu's religion continue on the throne of Ceylon, and why the kings are faithful, and persevere in the same.

First Budhu.—In the time of the first Budhu, called Cookoosanda, the island of Ceylon was known by the name of Ojadeep; and the place which is now called Anaradhe-pura (one of the consecrated places of Budhu) was then called Abaya-pura, and the king who reigned at that time was called Abaya Rajooroowo.*

The garden which now goes by the name of Mahawmaywoo-naw Uyana was then called

* Abaya Rajooroowo signifies fearless king.

Mahatirtawawa Uyana, and the city called Peyal Cooloo was situated to the east thereof; and the place which is now called Meheentalawgala was then called Daywakoota; and all the said places abounded with plenty; but on account of a pestilential fever, which became general throughout the island, more dreadful than the plague which broke out in our own Budhu's time, in the city called Wisawla Maha Nuwara, all flesh began to die; and the devils, catching the smell of the dead, made an attempt to enter the island, but by the power of Budhu Cookoosanda, they were prevented, so that they stood in the sea around the shore, and looked with envy; and so great was the pity of Budhu, who was then in Jambu-dwipa, upon the miserable inhabitants of Ceylon, that he took flight through the heavens, attended by 40,000 ministers, and, like the full-orbed moon surrounded by glittering stars, alighted on the mountain of Daywa Coota in resplendent glory, while the rays of six different colours issued from his person, and darted to the ten different parts, and proclaimed, "Let all the inhabitants of this island behold me! and whosoever beholdeth me, let all diseases be banished, like as darkness vanisheth before the solar ray, and let sorrow instantly be done away from all who cleave to me."

No sooner had he alighted, than the glorious appearance (which was similar to the moon in the firmament) attracted the eyes and attention of all; upon beholding which, the miserable and desponding people of this island became invigorated as with living water, their sickness fled, those who were lying in the dust sprung up, crowded to the place, and surrounded in multitudes their great deliverer. And the king, princes, and ministers, having worshipped Budhu with the profoundest reverence and respect, invited and conducted him to the large garden called Maha Tirtu, where a beautiful edifice was raised for his reception; and there also they erected a splendid throne, and seats for the 40,000 ministers. And having made an offering and dedication of the said place to Budhu, his acceptance of the same, and approbation of his worshippers, were testified by an earthquake; after which the trees of the garden, from the roots to the tops, blossomed with flowers, at an untimely season; and then the joyous throng presented Budhu and his ministers with a banquet of the most delicious meats; and after having offered to him sweet-smelling flowers, sat them down on one side: after which Budhu preached to the multitude; and such was the power by which he spake, that the affections

of 40,000 persons were drawn from the world. And after mid-day, leaving the said garden, he arrived in the evening at the place of the Bogaha, and there extending his hand toward the place where he was made Budhu, in Jambudwipa, he wished that his chief priestess, Roochinandanam, might appear with the right hand branch of the Bogaha-tree which sprung up when he became Budhu.*

The fulfilment of this wish having been preordained, the said priestess ascended into the air, and was instantly at the city called Kayman Watinam, in Jambu-dwipa; and being herself unqualified to break off the said branch, she took with her the king of the said place, who, with a certain kind of yellow paint, called heriyail, made a circle round the said branch, by which mark it was without difficulty broken

* The tradition concerning becoming Budhu is, that a king's son must renounce the pomps of the world, and exercise himself in works of charity for an appointed time, after which he repairs to the place where former Budhus were consecrated for that service, and there he is met by a brahmin, who presents him with a kind of seed, which he strews on the ground, and there then springs up a Bogaha-tree, and a throne, from which he resolves not to remove till the desires of the flesh are subdued, and he be sanctified for the office of a Budhu; from which tradition comes the great esteem the Cingalese people have for the Bo-tree.

off, and immediately, of itself, it ascended to heaven, and on descending again was received in a golden vessel, which had been prepared for the purpose, and was by the said priestess brought through the heavens, accompanied by 5000 more priestesses, amidst the offering and congratulation of the gods, and at last arrived at Bomade, where Budhu was remaining.

And the said golden vessel, and the branch of the Bogaha-tree, were then placed on Budhu's right hand; upon which Budhu beheld the face of the King Abaya Rajooroowo, and said, " O king! it has been the privilege of former kings to plant the Bogaha branch for other Budhus, thou therefore plant this for me." Having thus charged the king, Budhu again took his flight through the air, and alighted on the place which was then called Sirimawlaka, but it is now called Lowaw Maha Pawya,* and there preached; by which preaching he converted 20,000 to his religion, and

* Lowaw Maha Pawya signifies the great brass palace, which palace was built as a memorial of Budhu having sat down upon the said spot. It was built upon 1600 pillars, or forty times forty, there being forty rows of pillars, with forty pillars in each row. The roof, or brass part of the said palace, has disappeared, but the pillars are said to be standing till this day entire.

saved them from the desires of the world. From thence he again took his flight, and alighted on the place called Widatoo Pawrawma, and there preached and converted 1000 souls; and here Budhu taking one of his garments, and presenting the same to the multitude, bade them take and enclose it within a monument, upon the same spot, in order that the same might be established for a place of worship and adoration; and there he appointed the chief priestess Roochinandanam, with the 5000 inferior priestesses, and 10,000 priests, to remain.

From thence Budhu then removed, and alighted at the place called Dagwa Coota,* where a monument had been erected to a former Budhu, and there remained for some time, and taught all the inhabitants of Ceylon; and while the eyes of all the people were turned towards him, he ascended to the heavens in their presence, and so returned to Jambu-dwipa, where he was first made Budhu. And since that time all the kings of Ceylon have obtained their exaltation to

* This passage marks the remote antiquity assumed by the Budhists, as Guadma's era is usually referred to 540 before the Christian era, or 2372 in 1830. The first Budhu of the Calpe was anterior to him; and in this passage an unknown character is alluded to of still more remote antiquity.

Nirwāna by their adherence to the three most precious of all things, namely, Budhu, his doctrine, and the priests.

Second Budhu.—In the time of the second Budhu, whose name was Cowawgermanam, the island of Ceylon was known by the name of Waradeipa; and the great garden, now called Maha Maywoonow Uyana, was then called Anoma Uyana; and the city which stood to the right of the said garden was then called Waddamanakupura; and the king who then reigned in the said city governed all things well; the place which is now called Dawa Coota was then called Suma Coota. And in those days the four chief castes* filled the island with wealth and riches, by means of their cows and buffaloes; but while they were thus living in abundance, there happened such a drought that a famine followed as grievous as the famine which happened in our own Budhu's time; and forasmuch as to make way for the promulgation of Budhu's religion it was necessary to

* The four chief castes were, formerly, 1st, the blood royal; 2d, the bramins; 3d, the merchants or wailands; and 4th, the Wellales, or Goyas: but now the bramins are not included in the Cingalese classes, nor among the castes of that nation.

remove three obstacles which were then in the way, namely, famine, pestilence, and the power of the devil,—to remove these evils, Budhu, attended by 30,000 priests, came flying through the heavens, and alighted on the pinnacle of Adam's Peak, where the print of the former Budhu's foot was to be seen; and there, looking to the ten different points,* he wished within himself that the empty cisterns and dry fountains of the island of Ceylon might be filled with water.

The wish had no sooner passed through his mind, than a hundred thousand clouds began to float in the sky, and the heavens appeared like mountains when beheld in a mirror, and with growling thunder began to speak the praise of him at whose command they now obsequiously obeyed; and as if Sakkraia had condescended to do him homage, a thousand rainbows in the firmament of heaven displayed their variegated colours, and the forked lightning darted in a thousand forms; and as if the gods had plucked the hair from their head, and streamed the same

* The ten points are intended by the Cingalese as a sign of perfection, and to comprehend all points; and the way that they describe them is, North, North-East; East, South-East; South, South-West; West, North-West, above and below.

upon the earth, so now the rain began to descend. Such as pleased exposed themselves to the vivifying drops, and such as pleased to shelter themselves found ample shade under the extended pinions of the feathered races, who, now exulting, hailed the return of the cooling element. And after the parched fields and thirsty inhabitants, who acknowledged the miracle, and considered the same as a choice blessing from heaven, were sufficiently refreshed, Budhu, by the same power by which he had caused the rain to descend, now caused the same to be suspended; and while the multitude were gathered round, and adoring him, he invited them to follow him to the garden called Anoma Uyana. Being arrived at Anoma Uyana, he again caused an earthquake; and having accepted of the said garden which the people made an offering of to him, after he had eaten of the banquet which was prepared for him, he began to preach, and converted 30,000 souls; and in the evening wished that the branch of the Bogaha-tree might be cut and brought in the same manner as it had been in the former Budhu's time; and the same came to pass accordingly.

Budhu then went to the place which is now called Lowaw Mahawpaw, but was then called

Nangamawlake, and there preached; by which preaching he converted 20,000 souls; whence he departed, and sat down on the place called Toopawrawma, and there he also preached, and converted 10,000; and there he took his girdle from his loins, and giving it to the chief priestess Dantawnam, and her 5000 priestesses, and to the chief priest called Suddarmanam Mahastawirayan, and his 10,000 priests, desired them to remain in Ceylon; and thence departed to the place which was then called Suddassa Mawlaka, but is now called Maha Saya,* and there having exhorted the people, took his flight from Ceylon to Jambu-dwipa; and during his reign all kings and people received Nirwāna through him.

Third Budhu.—The third Budhu's name was called Cawsyapa. In his time the island of Ceylon was called Maddadeepa, the place called Maha-mawnaw Uyana was called Maha-sawgarana, and the city, which was to the south of the said place, was called Wisawlaw-pura, and the king of the said city was called

* Maha Saya signifies large monument; and the place here spoken of is now known by the name of Riconella.

Jayanṭanam-sumana Coota; Adam's Peak was then called Suba Coota; and in his time the natives of Ceylon were divided into two parties, and the one party strove and declared war against the other party, and raging to make a sea of each other's blood, began to kill and destroy each other. Budhu, seeing the great numbers which were dying in this manner, was moved with compassion towards them; and from Jambu-dwipa, accompanied by 30,000 sanctified priests (called in Cingalese Rahatoons) ascended through the heavens, and alighted on Subakoota, Adam's Peak; and there he smote the land with darkness: notwithstanding which plague, he saw that they did not humble themselves, nor cease from their wrath and animosity; on which account, transforming himself into the body of the fiery elements, he filled the whole island with tremendous flashes of lightning, which struck the inhabitants with terror and dismay, and put them in doubt whether it was not the end of this world; so that now the warriors began to say among themselves, "What is the end of our fighting and war? Is it not for dominion? But where is dominion now? Our country is in flames, our possessions must all be consumed, our wives and children, yea and ourselves also, must now

perish in the devouring fire; wherefore should we think of more war?" The stoutest-hearted, now humbled with the fear of death, flung to the ground their weapons of war, and the parties who had been at war and variance became reconciled, and embraced each other: so that as when one nail is forced out by the point of another, thus Budhu, by discharging amongst them volleys of fire, subdued the fire of their wrath, and reduced them to amity one with another; and having caused the anger of both the one and the other to subside, appeared on the summit of Adam's Peak to the wondering inhabitants of Ceylon, as a moon in the firmament of heaven. They were filled with joy; and while they continued to wonder and adore, asked him, "Who art thou? Art thou the god of the sun?* Thou whose face appears as the full-orbed moon, as fresh as the morning dew, from whence came it that such a mild and pacific appearance emitted such tremendous flames? Do cold and heat, fire and water, thus abide together? Now we know that thou art Budhu, the great one of all the earth." And thus con-

* The Cingalese people believe that there is a particular deity resident in the sun's place, called Sakkraia.

fessing him, they rejoiced with an exceeding great joy.

Budhu then, as was usual with former Budhus to do, made his power known by causing an earthquake, and was then presented with the garden Mahaw-sagara, and a banquet of meats, which he accepted of; and afterwards preached, by which, as the flower called Coomoodua unfolds its leaves by the light of the moon, so the hearts of the people were opened to receive the truth.

The next thing that Budhu then caused to be done was the transplanting of the tree which sprung up when he was made Budhu, which happened to be a Nugagaha, and which he caused to be brought from Jambu-dwipa by 500 priestesses, in the same manner as the other Budhus had done, and caused the same to be planted in the usual place, by the then King of Ceylon, whose name was Jayantanam. Budhu then made his first stand upon the place which is now called Lowawmahawpaw, but was then called Asocamaloca, and there preached and converted 1000 souls; from thence he went to Tupawrawma, and preached the way to eternal life to 1000 souls; and then giving one of his garments to 500 priestesses and 1000 priests, charged them to remain in Ceylon, and

raise a monument to his memory; and from thence went to Ruanwelly, which was then called Mahalia; from which place, having first consulted with his retinue of ministers, he ascended through the heavens, and appeared like the moon and stars to the wondering beholders, and so returned to Jambu-dwipa: and during his reign, which lasted 20,000 years, Nirwāna was obtained through his name. Thus much concerning the three first Budhus which presided over Ceylon after the world began.

Fourth Budhu.—We come now to speak of the fourth, or our own Budhu, whose name is Goutama, who, in the ninth month after he was created Budhu, upon a certain day, began to read and examine the books of fate, and in particular to observe what part of the world would adhere to his religion after the time of his probation in it; and finding that the principal place where his name would remain and his religion be followed was the island of Ceylon, he discovered that it was then a den of devils and hobgoblins; and immediately resolved to repair to the place to cast out the devils, and begin to sow the seeds of his holy religion. Accordingly, on the day of the full moon, in the same month, called Doorootoo, answering to

January, he came to the place called Maniba-banam Danana, a place in the Kandian territory; and then met such a multitude of devils, that twelve square leagues of ground were covered; and in particular the once delightful garden, formerly called Mahatirta, but now called Nanganam, was swarming with them so thick that there was not the least room to pass between them; but Budhu caused a dreadful earthquake and such terrible thunderings, that the devils were struck with horror unspeakable; after which Budhu made himself visible to them, and demanded permission to enter, and room to sit down; to which the devils answered: "This garden being too small for us, we have been obliged to contract and diminish our bodies to the smallest compass,* and yet we remain closely crowded together; and how shall we make room for thee?" On which account Budhu began to emit from his body clouds of

* Thus the devils in Milton are pictured by our great poet —

"Behold a wonder! they but now who seem'd
In bigness to surpass earth's giant sons,
Now, less than smallest dwarfs, in narrow room
Throng numberless, like that pygmean race:
Thus incorporeal spirits to smallest forms
Reduced their shapes."

smoke, which distressed the devils in a terrible manner; and taking counsel together, they said, "This is an extremely powerful being; and if his wrath be but kindled, we shall be all burned to ashes; therefore let us give him place." And accordingly, crowding closer, the one upon the other, they made about the breadth of the skin of an animal of room, saying, "O, mighty one! sit down, and let thine anger cease from us." Budhu then taking one of his garments, and folding it into four folds, laid it on the ground, and sat thereon; and, with his face turned toward the east, transformed himself into the element of fire; and two huge pillars of the element began to flash from all directions amongst the foul unholy crew, who were so terrified that although, a short while before, they scarcely consented to grant the breadth of an animal's skin of room, they now retired in confusion and dismay, leaving no less than twelve leagues (in which was the formerly consecrated garden) vacant and open, and sought for shelter in the caverns of the earth, in the clefts of the rocks, and amongst the impenetrable forests throughout the whole island; but so piercing were the flames that pursued them, that not a single hand's breadth of space was found where

one of the devils could remain secure or without fear; so that with distraction unspeakable they began to throw themselves into the sea, which Budhu perceiving, was moved with compassion, and by causing the island Yak-giridiwa, or the stone island of the devils, to be brought to their relief, saved them from utter destruction; and having given them permission to take possession of the same, caused them to remove to a great distance; after which, the god residing at Adam's Peak came and acknowledged Budhu; and the attendants of the said deity also came and paid great homage and adoration, and then our Budhu preached and saved 100,000 gods; and then the god called Sawawa-nawoo-Saman* worshipping Budhu, heartily prayed that Budhu would not permit the island of Ceylon, during his reign, to become again a habitation of devils, and that the inhabitants of Ceylon might be favoured with some relic of the body of Budhu, which they might continually worship and adore; upon which Budhu stroked

* This personage is one of the deities apparently established in Ceylon from the earliest periods, and is represented as the favourite and workman of the god Sakkraia in the formation of his cave-temples and palaces.

his own head several times with his exceeding ruddy hand,* and taking therefrom a full handful of hair, presented the same to the said god, who received the hair in a precious vessel called carandua, placed it upon a base of gold, and with another carandua, seven feet high, and made of blue sapphire, he covered the same, and paid adoration thereto, offering sweet perfumes and flowers, such as delighted the gods; and thus, for the first time, having given a relic from his body, as a charm of protection for the island of Ceylon, he departed; and thus, since his hair was of such virtue that it was worshipped and adored, he himself was with propriety called Great.

Budhu again, on the last day of the month Bak, in the fifth year after he had become Budhu, and on the day of the full moon, was employed looking into futurity, and beheld a seat of precious stones, which came out of the earth on the boundaries of the dominions of two king-snakes, who were brothers, the one of which was called Chulodara, and the other was called Mahodara; and both of them claiming an equal right to the said valuable

* Budhu is represented as having red hands, intended to resemble the ruby.

jewel,* they waged war the one against the other; and Budhu saw that, through the same, great number of snakes were dying. Budhu then being in the temple called Dawooran Way-haysan, and being moved with pity at seeing so many snakes dying in Ceylon, hasted out of the temple to come and save them; and as he was coming out of the front gate, the god called Sameda Samana, who lived and watched upon a tree, Keripaluruka, which grew at the said gate, plucked up the said tree by the roots, and holding it over the head of Budhu, made it serve as an umbrella; under the shade of which Budhu, like the queen of night beneath a flying cloud, appeared with superior majesty and glory; and coming through the heavens till he arrived over the place where the snakes had begun to make war, he made himself visible, remained, and began to perform many miracles; and in

* The jewel here referred to is the seat or throne of the agate, or yu stone, found in the river and vicinity of Yarkun, in the great Altai chain, or Golden Mountains, which divide Mongolia from the northern dominions of Russia; and the snakes here alluded to are described to be of intellectual natures, endued with the power of assuming any form they please, except when in the act of eating or drinking, sleeping, and propagating their own species, when they can bear no other shape than that of a snake.

particular, by preaching and the cold of a shower of rain, he expelled the fierce anger of the snakes, and created friendship between them, that the precious gem which had been the cause of their disagreement, they made an offering of to Budhu, with delicious meats which they prepared, upon which Budhu preached to them a second time; by which he redeemed 100,000 of them from an evil to a good way of thinking; and for a memorial of him, delivered to their charge the above-mentioned tree called Keripaluruka, and the said gem concerning which they had made war, and again departed for Jambu-dwipa; and thus the being who made in a short time such conversion amongst the snakes must needs be great.

Budhu having again repaired to Jambu-dwipa with 500 ministers, in the eighth year of his reign, at the request of a chief priest called Sunaw-paratanam, sat down upon 500 seats, which had been prepared for the purpose by the dewa-god Sakkraia Raja, ascended into the air, and alighted at the village called Muloohoolooman - drama, in the country called Sunawparanto Danura, where a temple had been built by the brother of the above-mentioned chief priest, of the purest sandal wood, which temple was made an offering of to Budhu, who

deigned to accept of the same: and there he remained a few days, and preached to a multitude of joyful hearers. From thence he departed and came to the river Nairmanda, and was there, with his retinue, presented with a banquet of meats, which had been prepared by the King of the Snakes called Nairmadawnam Dewa Naga Raja, and having partook of the same, preached and persuaded his hearers to follow goodness. Budhu then, at the prayer of the said King of the Snakes, left the print of his foot on the bank of the said river beyond the reach of the waves, whereto the said king might resort to worship. Thence he departed to the top of a high rock called Sacha-baddy-parwata, where there was a priest called Sacha-baddy Tooroonansy, at whose prayer Budhu stamped the impression of a great number of things on the top of the said rock, besides the impression of his foot, which appeared as the mark of images made in wax.

Thence, at the prayer of the father-in-law of the King-snake Mahodara, on the day of the full moon, in the month May, Budhu came to the place where now stands the great monument and temple of Calany, and having sat down, the said snakes entertained Budhu, with his priests, with a banquet of the choicest

meats, such as the gods make use of; after which Budhu preached, and afterward, at the prayer of the snake-king, left the print of his foot in the bottom of the river of Calany.* And having converted three times four thousand of the said snakes to his religion, who offered to him an infinity of offerings and thanksgivings; which the god called Saman Dewa Raja, looking westward from Adam's peak, beheld, and rejoicing, said: "Now Budhu is come to Ceylon, what I greatly longed for shall come to pass." And instantly he, with all his train of inferior gods, presented themselves before Budhu, and humbly worshipped, saying, "O Budhu! beholdest thou this lofty rock, the name of which is Samana Coota (Adam's Peak), which appears like a rock of blue sapphire, and which, being five leagues high, is constantly touched by the passing clouds? On the top of that said mountain several Budhus have left relics by which they are still kept in memory, the same being, as it were, the crown of my head: do thou, O mighty one! vouchsafe to add one gem thereto, by leaving the impression of thy foot thereon, which shall be a precious blessing to this isle."

* There is now no knowledge of the place where Budhu left the said mark of his foot.

Budhu then turning his eyes towards the east, beheld the spiral top of the elevated mountain, as the woman of the island of Ceylon with head lifted up, and with anxious expectation looking out for the coming of her lord, on account of having been twice disappointed of her expected dowry, namely, the print of the foot of Budhu, who had twice come to Ceylon without having visited the said sacred place, she had become disconsolate, and, through the depth of her affliction, had sent from her eyes two rivers of tears, namely, Calany Ganga, or the river Calany, and Mahawelle Ganga, or the river of Mahawelle; and had also divested herself of all her ornaments and jewels, and had strewed them around in the agony of despair (from whence it came that in her vicinity there were to be found innumerable mines of gold and precious stones). Budhu said to her, "This day will I comfort thee, O thou woman of Ceylon! as other Budhu's have done;" and so, with 500 attendant ministers ascending through the clouds, shining like pillars of gold, and hovering over the top of the said rock, the rock on which the print of Budhu's foot had formerly been made started from its foundation, and meeting this our Budhu in the air, received the impression of his left foot, and fell down upon the place where it now

lies; upon which, she who had long remained sorrowful and disconsolate, now became cheerful. By a shower of rain which began to fall at a time when rain could not have been expected, she was enabled to wash away her sorrow: she clothed herself with the shining colours which issued from the body of Budhu. Through the favour of the god it also rained gold, sweet-smelling flowers, and all kinds of perfumes; the sea lifted up its voice and roared aloud with joy, which served as cymbals to celebrate the joyous day; all kinds of music were supplied by the humming of the Brangaya;* the earth and heavens clapped hands in concert; the trees of the field blossomed with flowers, and all nature shouted for joy.

Thus Budhu comforted the woman of Ceylon by stamping the impression of his foot on the said mountain, from which place he departed and visited the monument at the city called Anurawda Pura Nuwara; thence he went to the above-mentioned garden, Mahamayunaw Uyana, in the midst of which was the Bogaha-tree; he next repaired to the place called Lawmaha Pawya; from thence to the place called Pirist Lacyay; afterwards to the lake called Danta

* A kind of insect like the humming-bee.

Dawroonam; thence to the place called Toopawrawmaya; thence to the monument at the place called Patan Bumiyahi Ruwanmaha Saya; thence to the place called Miheentala Macha Saclas, which eight places had been consecrated by former Budhus having sat down upon the same: and thus our Budhu, by visiting and sitting down upon the said places, rendered them still more sacred; and at every place preached and conferred Nirwāna upon many gods.

From the last-mentioned place he then departed, and went to the place called Ruwan Giri Pihiti, where, in the temple of Damboollay, now stands the high figure of Budhu; from thence he went to the temple called Ruhunoo digaw naka, so that the places which Budhu sat down upon, including the three times he came to Ceylon, make in all sixteen places, which he left as the safe-guards of Ceylon; and so took his departure for the temple called Dewaraw Vihari, in Jambu-dwipa.

Thus how great must he be who, by having sat down upon the said sixteen places, sanctified them so that they are revered till this day by gods and men!

CHAPTER II.

In the country called Wangu Rata there lived a king who had a daughter, who of her own accord eloped from her father, wandered into the wilderness, and, in the country called Lawda Daisa, was picked up by a lion, with whom she lived, and to whom she bore a son; which son lived in the said country till he had passed his sixteenth year, and built a city which was called Sinha Nuwara (that is, the city of the lion); and while he reigned as king of the same there were born to him thirty-two sons, the eldest of which was fair, mild, and beautiful, and was called Prince Wijeya; and when it came to pass that Budhu was to leave this world, he prophesied that the son of a lion, called Prince Wijeya, would go forth from Jambu-dwipa to the island of Ceylon, and become king thereof; and his last day being come, he gave the island of Ceylon in charge to the god Sakkraia (the king of all the other gods), who ordered the god Wishni to confer on the said prince some blessed or holy water, and some other pro-

tecting charms, with which, together with 700 giants, the said prince embarked on board ship, sailed, and arrived in Ceylon. Having arrived in Ceylon, and travelling into the interior of the country, the said giants became exceedingly tired, insomuch that they sat themselves down in the dust to rest, and while resting on the ground; they perceived, and said one to another, that the dust in their hands was the colour of copper; on which account they built a city on the spot, and called the name thereof Tawmbra Pawnee Nuwara, that is, copper-coloured city. The said Wijeya, the king, reigned thirty-eight years, and after his death his chief minister, called Upetissa, became king, and governed the land; till it came to pass that Panduwas, the son of the King Sumitta, who was the younger brother of the King Wijeya, was brought from Jambu-dwipa, and made king, and he reigned thirty years. After which, the island of Ceylon was seventeen years without any king, during which time the inhabitants became lawless and ungovernable, and the land was filled with cruelty and oppression. There then succeeded a king named Ganne-tisse, who governed the island. After him there arose a king called Panduca Abaya. This was the first king who built the great city called Anurahde

Pura Nuwara, which city was sixteen leagues in circumference; besides which, he caused the whole island to be divided into villages, fields, and gardens; caused the lake Bayaw Waiwa to be enclosed, and reigned altogether seventy-seven years; and was succeeded by the King Mootoo Siwa, which king caused the great garden Maha Maywoonaw Uyana to be planted: he reigned for the space of sixty years. After him his son, named Dewani Patisse, became king, and he, together with the famous priest Mihindoomaha, established the religion of Budhu in an exceedingly good manner; and, taking counsel together, observed that Budhu had prophesied that there would be a long succession of kings in the island of Ceylon, and that it was therefore their duty and interest to establish and support the religion of Budhu; and how they did so, such as are disposed may be informed in a brief manner, viz.: Our Budhu, in the course of eighty-five years, having finished all the work which he had received to do, went to the garden of the King of the Mallas, who lived at the city Cooseenawra, which garden was called Upawanta, and contained principally the trees called Dalgas, and there entered into a state of Nirwāna, and received the reward of his labours: and seven

days afterward there came 700,000 chief priests to inter the body of their departed leader, which having done in a becoming manner, one among the said priests, whose name was Subadra, made use of words disrespectful to the religion of Budhu, which the rest hearing, were grieved to the heart, and said one to another, how shall we at this rate establish the religion of Budhu? And thinking that they could not go beyond the power of the king, they went to the city called Rajagaha Nuwara, and informed the king called Ajasat, who caused to be built in the said city a most beautiful house of stones, and the same to be ornamented with a variety of paintings. The said house was called Sapta Parnu, and was comparable to a place of entertainment for the gods; in which house he caused to be placed a figure of Budhu, twelve cubits in height, made of pure gold; and there he also appointed 500 chosen priests to attend and minister, and by them caused the bāna of Budhu,* viz. such as related to the gods, such as related to the priests, and such as related to the people, to be expounded, and their meaning determined; which being done, the rocks were rent by an

* Or sermons of the Budhu.

earthquake, and the heavens rained down the sweet-smelling flowers of the gods. After this, the king Ajasat Rajah reigned in the country called Magada; and was succeeded by Udeyabadda, who was succeeded by Anurudde, who was succeeded by Mahan Samoodda, who was succeeded by Nagadasa, who was succeeded by Susanaga; which six kings having all died, the seventh king, called Calaw Sōka, ascended the throne; by which time Budhu had left this world 100 years. At this time there lived in the temple of the city called Wisawlaw Maha Nuwara 10,000 corrupt priests, who had turned aside from the purity of the religion of Budhu; and, notwithstanding there were 1,200,000 true priests of Budhu in the world at that time, the said 10,000, by their inventions, and by doing what they pleased in ten different respects, corrupted the religion; but the said king suppressed the whole of the said priests, and gave their power to the 1,200,000 righteous. The kings that after this time followed the said Calaw Sōka in succession were, Baddasayna Candanye, Mangoora, Jawlaka Ubayaka, Sangia, Coorawooya, Nandiwadana, Panehamaka, Uyga Sama Nanda, Pandugatananda, Bulu Pawla Nanda, Ratapawla Nanda, Gowisaw Nanda,

Dasadaka Nanda, Dana Paula Nanda, Kaywata Nanda, Chandragoota, Bindu Sawra; in all twenty-one kings; all of whom having departed this life, Budhu had then left the world 218 years.* After which there arose a king called Darmah Sōka Maha Rajah, who governed all the country of Jambu-dwipa, and his fame spread abroad from sea to sea, and his power was confessed for the space of leagues above and leagues below the earth; and, like the great god Dewaindra, whose command all the inferior gods obey, so had this great king (whose potent sword was called Parantawpa Cadua), for the space of 400 leagues, destroyed all his enemies round about: 84,000 great kings became obsequious to his sword. This said great king being attached to the religion of Budhu, caused to be erected throughout his dominions

* The table of twenty-one kings, contained in the Raja Ratnacari, concludes with Chandragoota, a name which recalls to memory the sovereign of Palibrotha at the celebrated visit of Megasthenes. If the date of Guadma's existence be correct, namely, 540 years B.C. the period coincides with the time assigned for the embassy, viz., about 300 years B.C. Such a verification, and the tenour of the history, would strongly infer that the Budhist doctrine was then the predominant faith of Magadha, and of Southern India.

84,000 temples for the exercise of the said religion; and not only caused these temples to be built, but also caused his eldest son, whose name was Prince Mihindu, at the age of twenty years, to become a priest; and his daughter, called Princess Sammitta, at eighteen years of age, to become a priestess; and every day expended five lacses of dānu in the support of the religion of Budhu, which he in other respects also greatly encouraged. It happened, after this time, that there were no fewer than about 9000 priests and priestesses, who, although they cut their hair and put on yellow robes, (for the priests of Budhu keep their heads shaved and wear yellow clothes,) were not in other respects qualified for that service, but were corrupt people, who sought their own advantage under the cloak of priesthood; and, forsaking the true and pure religion of Budhu, taught from the heretical books Cada Sas Satawawdia, Antau Nantikia, and Amarawukaypia; but were no more in comparison of the good priests than the glow-worm to the sun. At last, by this good king they were totally expelled from the community of Budhu's disciples, and their power was conferred on the good priests; 1,000 of which good priests, the president of whom was Maggalla Putta Tessa maha Tairoonancy, joined together and purged the

doctrine of Budhu from the errors which had crept thereinto.

When Budhu had departed from the world 236 years, and when the king called Darma Soca had reigned eighteen years in Jambu-dwipa, it came to pass that after the death of six kings of Ceylon, whose names were Wijaya Rajah, Upatissa Panduwasa, Abay Raja, Gana Tissa, Pandoocawbaya, and Moota Suwa, that the king called Dewainy Paetissa ascended the throne of Ceylon; at which time, amongst the priests of Budhu there was one, namely, Mihindumaw, who had led many millions of people to glory:* and the said Mihindumaw, after having been a chief priest twelve years, on the day of the full moon, in the month of June, came to the island of Ceylon, and again, with the above-mentioned King Dewainy Paetissa, established the religion of Budhu, caused the branch of the Bogaha-tree to be brought from Jambu-dwipa, and planted in the appointed place, and also caused one of the jaw-bones of Budhu to be brought; and the same being deposited, a great monument was erected to the memory of the same, at the place called Tupawrama. Likewise a precious stone, in which was a winding cavity running eight

* Nirwāna.

times round the same, which had been given by the god Sakkraia to the king called Coosa, and had been transmitted from one king to another until it fell into the hands of Darma Soca. This king, in order the better to preserve the same relic of Budhu, having taken the golden-coloured hair which grew on the middle of the forehead of Budhu, which hair had seven ringlets, he artfully wrought the same into the said precious stone; and having given the relic to his son, the said great priest Mihindumaw, it was by him brought to Ceylon, and deposited upon the rock called Jacgiri Parwata, and a monument of stone erected over the same. And he also brought with him a certain kind of flagon or chalice full of the different bones of Budhu, and, together with the said king Dewainy Paetissa, caused 84,000 temples to be built on the island of Ceylon, at the distance of four leagues one from another, and deposited certain of the said bones of Budhu in each of them, bounded the consecrated lake, and appointed many priests. And the said king, having done great things for religion and for the public good, after a reign of forty years departed this life, and went to the heaven Toisite.*

* The fourth heaven, Toisite, being the abode of the fifth expected Budhu Maitri, all who are born into his heaven will

The king who succeeded Dewainy Paetissa was called Woottia Raja. In the course of his reign the great priest Mihindumaw, and the chief priestess Sanga Mittasta, both departed this life: and, through the piety of the said king, the bodies of the said priest and priestess were anointed with the richest perfumes of the six heavens, by the assistance of the inhabitants thereof, and the people of Ceylon: and being laid in coffins of gold, and again covered over with a case of sandal, they were interred amidst the manifold offerings of the people, as well as of the gods, who from the six heavens caused it to rain down celestial flowers. And the said king having reigned sixty years, departed this life.

After which, two Malabar kings filled the throne of Ceylon, who were both put to death; after which, a king succeeded called Asale, who was also soon put to death; whereupon the island of Ceylon was divided into three provinces, and was governed by three kings, the chief and most powerful of whom was a Malabar, whose name was Ellala, and the seat of his govern-

appear on earth with him, and enter into Nirwāna. Thus it becomes an object of the most earnest desire to a believer of Guadma.

ment was in the city Anurahde Pura Nuwara: he reigned forty-four years. The king who was his contemporary, and governed the province Ruhunu Rata, was the younger brother of Dewainy Paetissa, and was Yataulatissa Rajah; which king it was that caused the great monument to be built which now stands at the temple of Calany, near Colombo, and conferred on the same a great many lands, and was also of great assistance to the priests after him. His son Goluwangaw was made king; and Goluwangaw was succeeded by his son Cawantissa, who was a good king, and greatly encouraged the priesthood, and caused to be built two monuments to the memory of Budhu, the one called Tissamaw Vihari, and the other Situlpawoo Vihari; and also caused to be built sixty-four great temples, and many small ones; ordered that priests should always be furnished with meats; consecrated lakes to be enclosed; and, during a reign of sixty-four years, was a great friend to the public; and was succeeded by his son called Dootoogameny Raja. In his reign it came to pass that the holy and beautiful city and temple of Anurahde Pura Nuwara was turned as it were into a sepulchre, and was filled with filth and corruption, the beautiful monument was razed to the ground, and the

sacred spot filled with excrements and filthiness. The holy temples were not only broken down, but also made into seats of defilement; the images of Budhu were utterly destroyed; and the wicked ravagers were like no other than ravenous brute beasts. When they met the princes, they spat upon their garments; their vessels * they snatched from them, and broke them in pieces; and certain it is that those who committed such abominations will hereafter transmigrate into brute beasts.

The King Dootoogameny hearing of all these outrages which were committed by the Malabars, determined on revenge; and accordingly, having taken into his service ten great and powerful giants, and many other powerful people, attacked the Malabars in the same place where they had committed such abominations, and put no less than eight millions of them to death, and amongst the rest the King Elalla; took their country, and brought the whole island of Ceylon under one banner, and promoted the religion of Buhu by building ninety-nine great temples, and among the rest the monument called Mirisawette Vihari, and there deposited infinite riches; and for the

* The begging-cups, or sabeits.

expenses of the same contributed one hundred thousand millions of dānu. He also rebuilt the temple called Lowawmaha Pawya, and embellished the same with ornaments of gold, silver, and pearls. It being founded upon forty times forty pillars, there were raised upon the same nine store-houses; and he deposited also therein so much riches that the same could not be valued; and besides, he contributed to the support of the said place 300,000,000,000 of dānu. He also caused to be rebuilt the monument Ruanwelly Maha Saya, in which he deposited unspeakable riches, and contributed 1000 kala of dānu for the support of the same.

Thus having caused these fine temples and monuments to be built, not to speak of the priests, they were resorted to from all parts of the world, so that there were no less than ninety-six kala collected, (one kala is a 100,000 lacses, or 10,000,000,000,) and were maintained at the expense of the king for six days; besides which, he gave to all the priests of Ceylon three changes of raiment, and five different times on the seventh day an offering was made to Budhu of the island of Ceylon; and in all the consecrated places he caused hospitals to be built for the reception of the poor, the sick, and impotent; ordered them to be provided with medicines,

wholesome food, and what was necessary for them; and, moreover, for every sixteen villages he appointed a doctor, an astronomer, and a priest, and paid them at his own expense; and thus, after having been a public blessing during a reign of twenty-four years, he departed this life and went to the heaven Toisite.

The younger brother of the said Dootoogameny, whose name was Paedaetissa, then succeeded to the throne; and, besides all the wealth and splendour which his brother had bestowed on the temple or palace Lowaw Maha Pawya, he bestowed ninety lacses of dānu upon the same, and also caused a temple to be built at the distance of every four leagues, from the city of Anurahde Pura to the place called Degawnaka, and in particular the temple of Nawka, and covered the cupola with a net of pure gold, and linked the same together with flowers made of gold, every one as large as the wheel of a chariot;* caused the doctrine of

* The origin of consecrating so many things under this figure, arises from the peculiar fire-work or fiery Shackra called Chamarra, as displayed in the heaven Toisite, the abode of the next expected Budhu Maitri. It is described to be in shape as a wheel, and resembles in appearance our rockets. The plates may be seen in the "Doctrines of Budhism."

Budhu to be divided into eighty-four parts, and paid divine honours to each; caused many lakes to be enclosed for the benefit of the country; and having reigned eighteen years, departed this life and went to heaven.

After Paedaetissa, a man called Tulla succeeded to the throne; and after him, Laementissa became king, who contributed to the temple of Tirmbaroop the sum of several lacses of dānu, and also caused three monuments to be made of stone, and commanded the monument at the temple of Ruanwelly to be enclosed with a wall; and thus having promoted the cause of religion and the happiness of the world during a reign of nine years, departed this life.

After Laementissa, his younger brother, called Caloomaw, became king; and amongst the rest of the acts which he did, he caused thirty-two beautiful chambers to be added to the temple Lawawmapawya, and caused a wall to be built round the monument of Ruanwelly; and having encouraged religion, and done good to the world during a reign of six years, departed this life.

After the death of Caloomaw, his younger brother, called Wallagambaw, became king; when Budhu had left the world 643 years nine months and ten days. When he had been king five

years, seven Malabars, at the head of seven armies, came from the country of Soly Rata, and having landed in Ceylon, they drove the king from his throne; and of the seven Malabar chiefs which invaded the island, one took the chalice of Budhu and went away. The tradition concerning the chalice of Budhu is, that when he became Budhu it was necessary that he should have a drinking vessel of a particular kind and nature; that, accordingly, the four gods who rule over the four different quarters of the earth, made each of them one and brought it to Budhu; upon which, Budhu told them that one was enough, but since they had brought each of them one, desired they would set them one on the top of the other, which they did, and so it became one. It is composed of the blue sapphire stone, and must last during the whole reign of Budhu, which is 5000 years; whereupon the Cingalese say, that although the said Malabar carried away the said chalice, it is yet entire and unbroken. Another of them took the queen, whose name was Sobina, and went away; and the other five who remained reigned as kings one after another for the space of fourteen years, at which time the last of them had been king six months; when the King Walagambaw withdrew from his sequestered retreat, collected

forces, and attacked the Malabar king in his fortress, put him to death, and reigned as king in his stead.

From the time of the King Dewainy Paetissa till the time of the said King Walagambaw, the religion of Budhu was only transmitted by oral tradition, and preached extempore: but at this time there were thirty-six well-learned priests who took counsel together, and being of opinion that in after ages there might arise priests of weak capacity, by the authority of the king and chief adigar they collected 500 sanctified priests, and having assembled at the place named Mattula, began to write the books. The king, moreover, caused to be broken down a temple which belonged to a heathen priest called Gire, and on the said place caused to be built twelve temples to Budhu, one joining to another, and in the midst caused to be raised an immense Vihari or monument; and joining his own name, Abaya, with the name of the heathen priest Gire, called the said great monument by the same, namely, Abaya Giri, and made an offering of the same to the priest Tissa, who had befriended him when in the wilderness in exile. He afterwards caused to be built the temple Dambooloo, and a monument one hundred and forty cubits high, and five temples; he also caused many

hundreds of stone houses to be built, and did many other things of public utility.

After him his son, Choranganam, reigned as king, but was a wicked prince, and was so abandoned as to raze to the foundation no less than eighteen temples; and, after an infamous reign of twelve years, was killed by the inhabitants of Ceylon, and went to the hell Endiri Maha Naraka,* where he received the name of Cawla Canjaknam Maha Pretaya,† where he is doomed to misery till the end of the world.

After Choranganam, reigned the kings called Coodawtissa, Balawan, Siltoo, Wattooka, Porohitu, Wawsuki, Bailatissa, and Anilaw; which seven kings having all died, the king called Calante succeeded to the throne; but while his predecessor reigned, he, as the heir-apparent to the crown, was obliged to fly from his country, conceal his character, disguise his body, and become a priest; but having come of age, he laid aside his yellow garments, reassumed his title, collected his powerful party, and declared war

* The great hell, which includes the whole series of varied torments, distributed throughout the different regions of the place of punishment. Vide "Doctrines of Budhism," p. 108.

† Or soul extremely miserable.

against the king, overcame him, and reigned in his stead. He caused a large temple to be built at Sagria, and a large monument of stone to be built at the same place, and also a preaching-house; caused the monument at Hailagam to be built; caused the lake at Upoot to be enclosed, and several other lakes; and, during a reign of twenty-two years, promoted religion and the happiness of mankind.

His son called Bawtia having succeeded to the throne, went to the consecrated place of Ruanwelly-daggoba* to worship, and having

* This daggoba is a vastly large monument, finished at top like a round dome, hollow within, and said to contain certain relics of Budhu and valuable curiosities: it has a concealed subterraneous passage accessible only to the priests, who know the way to the same. Other daggobas, such as the one at Calany, are said to be nearly solid, and to have no entrance. The Raja Ratnacari, in this narrative, describes the daggoba of Ruanwelly very similarly to the noted account of the temple of Bel in the Apocrypha. If we recall the whole account, setting forth the nightly visits of the priests and their wives and children, to feed on the viands offered to Bel, and the entrance so concealed as to be unknown even to the king, we have the precise information that it was built in conformity with the practice of the Budhist priests, and with the formation of their temples. It has been conjectured by a celebrated writer (Mr. Faber), that the well-known Egyptian colossi of the Memnonian plain are Budhist forms; and the ideas thrown out by Mr. Faber, in his elaborate work on

gone thither, he heard from within the daggoba the voice of a holy priest, and was filled with curiosity to see the inside of the said building, and resolved that though he should die he would not depart from the place without obtaining his desire, and so fell down; upon which, by virtue of the good actions of this king, the chair of the great god Sakkraia, the name of which is Pawndoo Cambala Sielawsamie, became hot, and immediately he the said god left the heavenly mansions and came down, and ordered the holy priests who were within to give the said king admittance, and to shew him what was contained in the inside of the said daggoba. The king was accordingly admitted, and there he found the figures which represented the transactions called Dootoogameny Rajahu wesien Carenaladoo Pansia Panas Jutakea, that is, the 550 *

Pagan idolatry, may very usefully be consulted with these pages. The dragon form of Bel and of Dagon are perfectly descriptive of the accounts of the Maha-vansi, and other historical books of the Nagas, or snake-deities of Budhism; and the name is perpetuated in the very ancient temple of Rangoon, existing there from early times, repaired and dedicated by Alompra about seventy years ago. The importance attached to these acts of piety is strongly corroborated by their forming the chief substance of their annals.

* The dedicatory gifts of this zealous follower of Guadma

stories of the King Dootoogameny in pure gold; also the figures of the gods who collected themselves together from the 10,000 worlds, and prayed Budhu to be born into the world for the purpose of becoming Budhu; the emblems of five principal things which Budhu took into consideration and looked for when the gods prayed him to become Budhu, viz. a fit time, a people fit to receive him into the world, fit parents to be descended from, a fit country to be born in; and the figure of Budhu, from his conception, in all the stages of embryo, till he proceeded from the womb of the Queen Maha Maya, wife of Sudodana, King of Jambu-dwipa and of the city Kimbool-wat Pura; the figure of Budhu coming into the world, or dropping from the womb of his mother into the hand of the god Maha Brama; the images of Budhu reigning as a king in three different palaces suited to the seasons of the year; the images of 40,000 beauteous women attendant on him; the figure of Budhu when he became priest; the figures of 100,000 gods who came from the world called Wassewarte Dewa-Lōka to make

exhibit a regular series of the events ascribed to the life of this Budhu: they also manifest a valuable evidence of the cultivation and advance of the Cingalese in the arts.

war against Budhu, and to prevent him from becoming Budhu; the representation of Budhu preaching his first sermon called Dansak Pawatum Suttra, at the request of Maha Brama, in the city Baraness,* and in the temple called Isapatana; his figure while performing the functions of Budhu for forty-five years; the figure of Budhu departing from this world, and leaving the body behind in the garden of Salwainy; the figure of the great brahman and sage who was sent to make a just division of the bones of Budhu amongst the gods and kings of the earth. All these figures were in pure gold, and five cubits high; besides which, there was a representation of the Bo-tree† in silver, eighteen cubits high, under which a throne was erected, the value of which was 1,000,000 of pieces of gold, such as was formerly current in Ceylon, and thereupon sat the figure of Budhu, twelve cubits high, in pure gold. Moreover, he there saw the figure of Budhu, twelve cubits in length, made of gold, and lying upon a bed of silver,‡

* The city of Benares.

† Several similar representations, of a miniature size, are now in the museum of the Royal Asiatic Society.

‡ One mode of representing the form of the Budhu is the recumbent position on a couch, such as he is represented in a plate of M. Cordiner's, in his description of Ceylon, in

representing the state in which he will be at the end of his reign, having fallen into oblivion (or Nirwāna): and there he also saw four lamps burning with an oil of sweet perfume, made to burn for the space of 5000 years, even till the end of the reign of Budhu. Having seen all these things, the king was very glad, and therefore from gratitude caused coverings of silk to be made for the said daggoba, notwithstanding its height being from top to bottom 120 cubits. He also appropriated, for the benefit of the inhabitants of Ceylon, the whole of the revenues which he used to receive; he also caused orchards and flower-gardens to be made at the distance of every four leagues throughout the island; and having ground a great quantity of sandal-wood, he overlaid the daggoba with the same, four fingers thick, and therein he stuck the opening flowers of the said gardens which he had caused to be made; and he erected on

the temple of Heetateea. It is accompanied also by paintings of a very curious nature, which, by their being found on the walls of the temple, manifest that these exhibitions are still made use of by the Budhist priests. In the engraving given by Mr. Cordiner we can trace portions of the jutaka of Bombadat Raja, together with portions of the Dewa-Lōka, Sakkraia, and the hells. — Vide "Doctrines of Budhism."

the top thereof a crown of flowers, and, by a water-engine, brought water from an adjacent lake,* called Tisawivewa, washed the same daggoba from the top of the dome to the foundation; and this he did for seven days together. He afterwards overlaid the said daggoba with two fingers' thick of ground sandal, and mixed up like mortar, and overlaid the same with gold flowers; and by the water brought from another lake, called Bayaw Wewa, he washed the same again from top to bottom; and this he also did for seven days together. He afterwards caused 10,000† necklaces of pearls to be burned to lime, and therewith he caused the said daggoba to be washed. He also caused a net of gold, hung with coral, to be made, and therewith he covered the daggoba; over that he laid a covering of gold, made in the form of

* The formation of these lakes is a matter of much interest, and it is manifest from these and other passages that they are of the highest antiquity; and the mention here made of the King Bawtia being in the use of means whereby he caused the water of the lake Tisawivewa to perform the sacred rite of washing the daggoba of Ruanwelly, seems evidence of the existence of hydraulic machines of science and great power above 2000 years ago.

† The pearls, it is probable, were merely the kind of paste termed chunam, chiefly formed from the oyster-shell, which is employed so commonly in India.

tank-flowers, every one as large as the wheel of a chariot. He then poured honey like rain upon the daggoba for seven days; for seven days more he caused sweet-smelling water to be rained on the daggoba; for seven days more he caused quicksilver to be poured thereupon; and for seven days more caused vermilion to be poured on the daggoba; and again for seven days strewed flowers around the same; for seven days more he caused sugar and butter from his stores to be spread round about to a considerable distance; and for seven days more caused oil of different kinds to be burnt. He then appointed that chank-shells should be sounded three times a-day at the said place, and made an offering of many villages, fields, and gardens, for the support of the said daggoba. He also placed 1000 priests in the temple of Saegiri, whom he constantly maintained; he also, from time to time, furnished many other priests with all things which were requisite. He built the temple of Mini Nawpaye, the temple of Coombae Binda, the temple of Maedoun, the temple of Sienawpa, the temple of Mahanu, and many others; and for the temple of Mahanu he appointed all the villages within two leagues round to pay the king's tribute, and moreover he every year made liberal offerings for the support of

religion: and thus having, for a reign of twelve years, diffused extensive blessings to mankind, he died, and went to the Dewa-Lōka.

After him his son, called Maha Dlia, succeeded to the throne. He caused the temple of Saegiri to be rebuilt, caused flower-gardens to be made by the people of Ceylon; and when the flowers were collected together, they covered the whole of the temple of Saegiri and the daggoba of Ruanwelly: he also caused donies* to be stationed at the distance of one league from the shore, round the whole island of Ceylon; and in the said ships he received 24,000 priests; these he fed with food, and enabled them to keep lights the whole night long in the said ships, by burning butter made of the milk of cows. And having in many other respects encouraged religion, and governed as a good king for twelve years, went to the Dewa-Lōka.

After him his son Adagameny succeeded to the throne. He was the means of increasing the fruitfulness of the whole island: he issued positive orders against killing any animal whatsoever; prohibited all people from committing sin, and enjoined them to do works of charity; built a wall round the daggoba of Ruanwelly,

* Or ships.

and caused a tower to be built on the top thereof; and after having done much good to the world and to religion, went to the heaven Tosite. His son, called Malkenehere-dalla, then succeeded to the throne; he was a wicked king, and governed the land accordingly, and died and went to hell. The son of Malkenehere, called Sullu Abaw, then succeeded to the throne. In the course of his reign he caused the temple of Salugalu to be built at the brink of the river Dedooroo.

After him there was a king of the name of Schawallie, and after him a king called Elannaw Raja. The said king was taken captive, and put in confinement by his enemies; and when he was in prison, his queen took her young son, the prince - apparent to the crown, arrayed him in costly apparel, and delivering him to his nurse, said to her, "Go and put this prince into the king's elephant-stable, before he be killed by the hand of the enemy; it is better that the state-elephant of the king should put him to death." The nurse having cast the younger prince into the stable, the state-elephant, far from killing him, beheld him with pity, and seemed to understand the cause of his misfortunes. By an exertion of his strength he burst asunder the massy chain by which he was bound, hastened

to the place where the king was prisoner, forced the well-guarded gate that led to the same; nor did he stop till he reached his captive master, whom he placed on his back, and then making his way through, and putting to flight, his enemies, he hastened to the sea-shore near Matura, where the king went on board of a vessel; and then the elephant, penetrating into the thick forest, escaped the revenge of his pursuers; and three years afterwards it came to pass that the king again returned to Ceylon with a powerful army, and became king. His old friend the elephant came to visit his former master, who rejoiced greatly to see him, and appropriated the revenue of a village for his support. After which, the king caused the temples Make Vihari, Diamoot Vihari, and some others, to be built, caused two different lakes to be enclosed, and greatly assisted the people and encouraged religion. Since, then, for a brute animal which had been the means of saving him he had such regard,* how much more ought mankind to regard their fellows who are their benefactors?

* Although the present state of Budhism properly excites our strongest interest and exertions to turn its followers from the blindness and selfishness of its modern tenets to the brightness of the Christian revelation; yet in this passage, as well as in the simple offerings of fragrant perfumes and flowers,

The son of Elannaw Raja succeeded to the throne of his father; his name was Sandagemoonoo Raja. In the course of his reign he caused the great lake at Meniherigama to be enclosed, with the water of which he caused many fields to be cultivated; he made an offering to the temple of Jaoroonoo; and in many other respects aided the people and encouraged religion.

After Sandagemoonoo Raja there arose a king called Sabawwalataw, and he caused to be built of stone the temple Rajaswabaw-piriwaina, besides the temples of Weel Nedagam and Ekderel; and in other respects encouraged the people and religion.

After Sabawwalataw Raja, a king called Wahap Raja ascended the throne; to him the astrologers prophesied that his reign would only be for the space of twelve years, on which account he became exceeding sorrowful, and sent for the most learned priests, and inquired from them what he should do to obtain a longer life; to which they answered, that the means to obtain a prolongation of his life was, in the first

contrasted with the cannibalism and serpent and demon rites it supplanted, the Budhist doctrine must be esteemed to have been a great blessing and amelioration.

place, to bestow upon the priests perahancada,* and other household conveniences, to furnish meat, drink, and medicine for the sick, and to honour and support the aged, and to repair the temples that were broken down: "Thus, O king! forasmuch as thou art anxious to preserve and prolong thy life, so are all things that live; therefore do not kill any thing, but keep pure and undefiled the five commandments of Budhu."† The king having heard those things, resolved to obey; and, accordingly, for the space of three years, bestowed daily upon the priests perahancadas and clothes; at thirty-two different places he distributed rice to the priests, at sixty-four different places he bestowed alms upon the poor of all descriptions, at the temple of Ruanwelly, at the temple of Maha-baga, at the temple

* Perahancada is cloth through which the priests of Budhu strain their water before they drink or make any other use of it, in order that they may preserve the lives of the worms which may be in the water.

† The five commandments here alluded to are—

1. Pranaghāta nokarawa. Thou shalt not take away life.
2. Horakam nokarawa. Thou shalt not steal.
3. Paradārakam nokarawa. Thou shalt not commit uncleanness.
4. Pora nokee. Thou shalt not lie.
5. Soorie nobewa yawa. Thou shalt not drink to excess.

These five commandments are called in Palee Pancha Silla.

of Saegiri, and at the temple of Tumbaroop; he distributed all kinds of charities for 1000 times, built ten large new monuments, and repaired all the temples that had fallen to decay throughout the whole island of Ceylon; bestowed eight thousand fields at Heligama for the benefit of the temples. He moreover constantly maintained the priests who preached and prayed; he caused sixteen large lakes to be enclosed; for the benefit of the country he kept whole and entire the above-mentioned five commandments of Budhu, and, in the meantime, his appointed twelve years went past, and his reign was prolonged to forty-four years, at the expiration of which time he went to the Dewa-Lōka. After these things, Mahaludaw, the son of Wahap, was made king. In the course of his reign he built the temple of Palawlawand, and the temple of Kilapawoo, and five others.

After Mahaludaw, his younger brother, called Waknabees, became king, and after him his son, called Gayawbahu.* In his time he came to hear of the inhabitants of Ceylon leaving their own country, and going to serve at the river

* The three preceding kings do not appear in the Mahawanse. Gayawbahu signifies strong arm: this king was so called from the great strength he had in his arms.

called Cawere, on the Malabar coast; he therefore being extremely angry, made an inquiry into what had passed in his father's time, and, mustering his army, marched for the shore. He himself took with him the iron-rod which required fifty giants to lift, and therewith he smote the waters of the sea, and the same thereon parted, so that he and his army marched through without wetting the soles of their feet. Having arrived at the country called Solu Rata, he there displayed his power, took all the natives of Ceylon which he could find, and brought them back to their own country. He also there discovered certain of the bones of Budhu, and, in particular, the drinking-cup of Budhu, which had been carried thither by one of the Malabar kings who invaded Ceylon; and these he brought away with him, together with a great number of the Malabar people, whom he caused to live in the place which has since that time been called the Allut Coorcorle: and after returning from his said conquest, he did many acts of charity, and greatly encouraged his subjects; and so died and went to Dewa-Lōka.

The next king who succeeded to the throne was Mahalomana Raja, who in his time caused the great temple of Abaturaw to be built, and many others. His son, Bawtia Tissa Raja,

succeeded to the throne, and he also caused a temple to be built, and caused banks to be raised around the lake of Mahaminia-wewa; and the profit arising from the same he conferred on the said temple. He also caused the temple of Baetissa and Mahtudoo to be built; caused the lake called Ratmalacuda-mahu-wewa to be dammed, and made an offering of the same to the priests of the above-mentioned two temples, and did a great deal of good to the world and to religion. His younger brother, called Mulatissa Raja, became king; and he caused a wall to be built round the temple of Abayagiri; caused to be built in the said place a house of gold; caused to be built a house around the said temple, and also round the temple of Mawpadanawdewaine; and round Lowawmaha-pawya he caused twelve houses to be built; he caused the temple of Muarambaw Ramoonoo and several others to be built; and, for the reception of priests, he caused three houses to be built at the temple of Calany, at the temple of Mandeclagire, and at the temple of Damboolutes; and greatly encouraged the people and religion. The next king was called Coohumaw Raja; who, in the course of his reign, caused to be built round Lowawmaha-pawya five houses; and also caused a stone stair to be erected on the four sides of the

consecrated Bogaha-tree; and greatly encouraged mankind and religion.

The son of Coohumaw Raja succeeded his father in the government of Ceylon; his name was Coodaw Nangaya: and he was succeeded by his brother Coodawsiri Nangaya; after whom, a king Vewahawra Tissa succeeded to the throne: this was the king who established the civil and religious laws. He began to reign 752 years four months and ten days after Budhu left this world. This king gave constant maintenance to the priest of the temple of Medel-Patiny; caused to be built of gold a place for preaching at the temple called Maha Vihari; caused also to be built two houses for the purpose of lodging all priests in general, and bestowed daily upon them for their maintenance the sum of 1000 pieces of money called Massa, at the place of the Bogaha; he caused to be built two boats of brass, to hold food for the priest; and furthermore, round the temples called Dakoonoo Vihari, Mirisa Welli Vihari, Banhatu Vihari, Isemanu Vihari, and Nawga-diwa Tuna Tissa-maha Vihari, caused walls to be built: and the said king bestowed free maintenance upon all the preachers of religion throughout Ceylon, and, together with the people, furnished all priests with clothing; and for the priests who

were hermits, he bestowed 300,000 pieces of the above-mentioned money. And whereas in his time it happened, that the most fragrant and odoriferous perfumes were, as it were, changed into the loathsomeness of filth and all manner of uncleanness, by reason of the holy and pure religion of Budhu being changed into unbelief, by means of the Brahmin called Wytulya, who subverted by craft and intrigue the religion of Budhu, and established his own on the ruins thereof, the said renowned king overthrew this irreligious system, burned all their books, and caused the religion of Budhu again to flourish.

The king who next succeeded to the throne was called Tissa Raja. Such was his zeal for the true religion, that he caused a pavement of marble stones to be made around the Bogaha-tree, caused a great Mandu to be built in front of the Lawaw-maha-pawya, and in many other respects signalised himself in well-doing.

After him two kings reigned, the first of whom was called Sirinanaga, and the other was called Wija Tuduya. After them there arose a king called Sanga Tissa: he in the course of his reign caused the dome of the temple Ruanwelly to be covered with a net of diamonds as with a garment, and over the same caused to be spread

an umbrella of pure gold, and upon the four sides of the said umbrella he caused to be fastened four precious stones, each of which was worth 100,000 of the pieces of money called Massa. He appointed 40,000 priests to minister at the said place, all of whom he supplied with clothing; and having caused to be made four doors to the said temple, he directed the said priests to sit down in companies in front of the said doors, and supplied them with meat; and in this manner his life was distinguished by doing many works of charity, and by being a benefactor to the world and an encourager of religion. The next king that succeeded to the throne was Serisangabo Maha Raja. In his time there happened a great drought and a famine throughout all Ceylon, which the said king came to hear of; and going to the daggoba of Ruanwelly, and there falling with his face upon the ground, he vowed he would not rise till rain should be sent to water the earth, and accordingly did not move from the place till the whole island was watered with rain; insomuch that the water which ran on the ground lifted his body up from the place in which he lay, and then his ministers raised him up and made him stand upon his feet; after which, it came to pass that the king heard that the land was filled with thieves, whereupon this

good king caused the thieves to be apprehended, and admonished them against such practices, and in hopes of their reformation sent them away secretly; then, in order to satisfy the public, he caused dead bodies to be brought and exposed them to the punishment which ought to have been inflicted on the thieves. Afterwards it came to pass that the country was greatly annoyed by a giant called Ratess, who also fed on human flesh. The king hearing thereof, was moved with pity towards his people, and, making a vow, he went and lay down upon his bed with a resolution to rise no more till he saw the said giant; and accordingly his vow was accepted. The giant came to his bed-side, gentle as other men, and divested of his ferocious nature,* and by virtue of the king's admonition he went away in peace; and thus the country was delivered from the said calamity. This good king afterwards, with a view of becoming Budhu, submitted to have his head cut off, and so went to heaven.†

* This narrative will be found more circumstantially and more naturally detailed in the corresponding chapter of the Raja Vali.

† The history of this king states, that having for the sake of religion resigned the kingdom to his brother, he came and lived as a hermit at the place called Attuna Galla, where he strewed a quantity of boiled rice into the earth, which sprung

The king that next succeeded to the throne was called Ghotabaya (his brother). He prolonged his memory by causing to be built upon the rock Attunagalla, the place of his brother's hermitage, a house and edifice, which he fenced in round about; and, to make the same durable, he caused many villages and many fields to be dedicated to the use of the same, and appointed 1000 servants to attend it. At the bottom of the said place he caused to be erected many hundred small lodging places, accommodated the same with large halls and agreeable walks; he also made places for lodging in at night, for staying in by day, and places of preaching and performing the exercises of religion, and enclosed

up the same as if it had been seed, and every year since that time rice grows upon the same place without any being sowed, which the Cingalese say is an infallible omen that the said person will yet appear as a Budhu. The king his brother being apprehensive that he would again lay claim to the throne, offered a reward for his head, which he in his hermitage was informed of, and, from the motives above mentioned, resigned the same. In this note appear the facts given in the Raja Vali; a new and important light, however, is thrown on the act of resigning his head, which in the Raja Vali is somewhat ludicrously stated. An aspirant to the Budhuship forfeited his desire if he *refused any petition of whatever* nature it might be; and therefore Serisangabo yielded up his head in pursuance of his vow.

the same with a wall, and in many other places caused numerous accommodations to be made for the priests in different modes; he caused temples to be built, and provided plentifully for the priests who ministered in the same. And now it came to pass, that the heresy which was introduced under the reign of Golu Amba, the fourth king before the present,* (which heresy tended to turn the true religion into shame, and to introduce superstition and wickedness instead of Budhu's doctrine,) came to the ears of the king; upon which he caused the good priests of five of the greatest temples to be brought before him, and inquired of them who were the promoters of this heresy: and having apprehended sixty priests who were the chief advocates of the same, he caused the priest's habits and privileges to be taken from them; he banished them from the country, and burnt their books to ashes; after which he caused a Vihari to be built of stone near the great Vihari of Ruanwelly, and, at the place of the Bogaha, he caused to be erected three houses of stone, in each of which he caused to be placed a figure of Budhu sitting. He ordered all the decayed temples of Ceylon to be repaired; built up the Vihari called Tum-

* At which time Budhu had left the world 756 years.

booroop, and the Vihari called Meentala, to be surrounded with a wall; and also at the said Tumbooroop Vihari, at Miriswete Vihari, and at Dakoono Maha Vihari, he caused houses to be built for the accommodation of travelling priests; caused a new temple to be built called Mewan Abaw, and supplied 30,000 priests with clothes; caused to be built a great hall, where he caused 640 priests to sit, to whom he gave provision for twenty-one days; and in many other respects distinguished himself by works of charity and piety; and so dying, went to the heaven Toisite.

The said king's son, called Dettetissa Raja, contributed a hundred lacses for the support of Lowaw-maha-pawya, caused the same to be raised seven stories high, bestowed, in order to give light to the said temple, six hundred thousand rubies, and, besides the common name of the said temple, he added thereto the name of Minipawya;* and, besides these donations made to the said temple of Lowaw-maha-pawya, he made an offering of two rubies of great value to the temple of Ruanwelly. He also caused to be rebuilt the temple of Pedoomtissa, the temple of Moolgiri, the temple of Badulu, and many

* Minipawya signifies temple of rubies.

others. He caused a lake to be dammed in at the village called Elugama, and at the village Alamba-gama, and four other different places; and in many other respects encouraged his people and religion. His successor was his eldest brother, called Mahasen Rajah, who ascended the throne of Ceylon on the day that Budhu had been eight hundred and forty-four years nine months and twenty days dead. This king in his youth became well acquainted with letters, insomuch that he became a gooroonansy;* and after he was made king, he caused the priests which came from foreign countries to wear the yellow cloth, the same as the priests of Ceylon; but cleaving to the religion of strangers, and forsaking the religion of Budhu, as it were, paved for himself the way to hell. He destroyed the temple called Lowaw-mahapawya, with three hundred and seventy-four temples more, insomuch that he left not a stone standing of all the said edifices, but ploughed up the ground whereon they stood, and sowed grain upon the same; and thus the said king, by these wicked acts, and turning to contempt Budhu and his ordinances, as it were, turned the light of the sun into utter darkness, which

* Gooroonansy, or a teacher.

saves all from distress, as the law of Budhu is to all who serve him. He thus broke in pieces the power of Budhu, who holds in his hands the power of hell, to prevent his followers from entering there; he suspended his laws, and was steering straight to the infernal regions; but this his sinful career was interrupted by the friendly and virtuous advice of his first minister, or adigar, who counselled and persuaded the king to change his ways, which advice was expressed in the following words:—

"Ratnang yonu hidwarehee narodha aparat jatee saihee me chatoo repawyo dukkhaw chawgee chawissatie."

"Whoever profanes a sacred thing is guilty of a horrid sin, and therefore shall most certainly be punished with misery."

The king, taking the admonition of his minister, embraced with zeal the religion of Budhu, put to death his adviser Sonanum, who had encouraged him in the error of his ways, and also the priest Sanga Mitria, who had mistaught and corrupted him, repaired the famous temple of Lawaw-maha-pawya, of Minihiri, of Dehal Diwoo, of Gonaw, of Gowil-pawoo, of Pelladesen, of Ruwanram, of Hoonoopitia, of Coolasatoo and Mehenawara, (that is, the two temples of priestesses, where no males dare re-

side,) and the temples of Cawla Wale; and besides repairing all these temples which he had formerly destroyed, he repaired many others, and built many new ones; and having done all this, the superintending deity brought to him the girdle of Budhu from Dewa-Lōka, and having deposited the same upon a throne placed upon a spot where a Budhu had formerly sat down for an hour, he built a temple over it to the height of 140 cubits, which he named Jetawanamaha Vihari, and appointed a great number of priests to minister in the same. He employed both men and demons, who were under his command, and made the lake of Minihiri, and with the water of the said lake prepared for cultivation 80,000 ammonams of ground; and all the produce of the said ground he appropriated to the said temple, and allowed the priests to eat twice a-day. He also thought of making the rice still more plentiful throughout Ceylon, and to that end made the lake of Galgamie, the lake of Salluraw, the lake of Calaw, the lake of Mahaminia, of Sokooram, of Kimbool-wawnaw, of Ratmal Cadoo, of Tiswadumaw, of Welanga, of Mahaloo, of Siroo, of Magadaranga, and of Calawgatie; and added to these, he made no less than seventeen great lakes, by the men and demons who were under

his command, and whom he bound together to perform the work he gave them to do; and moreover, to all the priests he once a-year gave three suits of clothing; and thus encouraging religion, and doing good to the world, he reigned as king for the space of twenty-seven years. By this time his fame had reached Jambu-dwipa, and a great friendship had taken place between him and the king of the country called Calingu Rata, although they had never seen each other face to face; and as the eye-tooth* of the right side of the upper jaw of Budhu was then in the possession of the said King of Calingu Rata, the King of Ceylon prepared a magnificent present of pearls, diamonds, and other precious things,

* This tooth is mentioned by the Portuguese as having been taken by them at Jaffnapatnam, in the sixteenth century, when the king offered 600,000 coorans for the restoration of it. The story of the tooth is most curious. The sum was refused, the Portuguese captain deciding that it was an act of the highest merit and zeal to annihilate the tooth rather than sell it; but he knew very little of the capacity of Guadma's priests, or had studied very little of their miracles, for they found the identical tooth lying on a lotos flower the next morning, transported thither by the Budhu, who had left the Portuguese captain to work his own will. This tooth has by capture become our property, and Minderagee Praw, the late Emperor of Birmah, sent two embassies to Calcutta to treat for it.

and sent an embassy with the same, in order to bring the said eye-tooth of Budhu; and the King of Calingu Rata, on receiving the present from the King of Ceylon, delivered the eye-tooth of Budhu, with other presents, and a letter to his younger sister's son, called Danta Cumara, and charged him to convey the same to Ceylon. His charge to his sister's son was expressed as follows:—

"Mancha pea sahaw yo, so maha sama Rajah Juna Wachana saro, Jo Danta Saiwawbhi Jukto salila mapicha Puttham Dawlugaw Pattha yanto Wuvi'dha Ratana Jawtan Pawhanaw Paisa Yuthan."

"To the King Mahasen, my dearest friend. This tooth and these jewels I now send, according as of our Budhu of old it was prophesied, and surely foretold: do thou of the same take particular charge, and sailing to Ceylon, deliver them there."

The said prince having accordingly received his charge, departed for Ceylon; but while he was yet on his passage, Mahasen the King of Ceylon died, and was succeeded by a king called Keertisree Meghawarna, which king, when he saw the tooth of Budhu, the name of which was Dawtoo-wahansey, brought in a golden vehicle, called a carandua, of the form of the

daggobas or temples of Budhu: in order to confirm or remove his doubts, he covered the said carandua with 100 webs of cloth, which being done, Dawtoo-wahansey, without removing or tearing the cloth, ascended visibly to the skies, and in ascending, assumed the appearance of the planet Braspaty;* and having taken his place in the firmament, emitted six shining colours, and was seen from all quarters, which made the king and his people rejoice with exceeding great joy, insomuch that he made an offering of the whole island of Ceylon, and many other things, to the said tooth, or Dawtoo-wahansey. Afterwards, leaving this world, the king went to another, and was succeeded by his younger brother, called Dattatissa Rajah; and such was the king's veneration for Budhu, that he made figures of Budhu, of ivory and sandal wood, and set the same up as monuments for those that should come after, repaired many decayed temples, made many great offerings for the support of the same, and was a blessing to the world and the religion of Budhu.

His son, called Beyas Rajah, on coming to the throne, appointed to every sixteen villages

* That is Jupiter.

throughout the whole island an astrologer and a preacher; he also built a temple twenty-five cubits high, and consisting of five stories, which, from the beauteous manner in which the floor, walls, and pillars thereof, were painted with the gaudy colours of the peacock, was called the Monara Paw Piriwena (that is, the peacock temple); besides which, he made many other temples, provided 500 priests daily with food, and was also a blessing to the world and the religion of Budhu: his son, called Upatissa Rajah, became king in his stead. In this king's reign, upon a certain day, a priest of the temple of Attanagalla was changed from a mortal to a divine nature, and was endued with divine powers, which circumstance was accompanied with an earthquake, the sound of which the king heard, and having learned the cause, immediately repaired to the said place, and caused a magnificent palace to be built, consisting of five stories, and covered the same with tiles, made of copper, and gilt with gold, and adorned with the choicest paintings, so that it was equal in beauty to one of the mansions in the Dewa-Lōka which the gods inhabit; and having done this, made offerings, first to the said priest whose nature had been so changed and exalted, and then to many other priests, appointed ser-

vants to watch the said place, and appropriated for the benefit of the same many villages, gardens, and fields. He also built a temple of stone, and many other temples; he dammed the lake called Topaw-wewà, and many other lakes, and was, like his father, a blessing to the world and religion.

The next king who ascended the throne was called Mahanawma Raja, in whose time the priest called Budhu-gosha came from Jambudwipa, and added to the three books, which contained 257,250 sermons of Budhu, 360,550 sermons more, in the Palee language.

The next king that ascended the throne was called Sangotnam Rajah, and he was succeeded by King Missanam Raja, who died, and was succeeded by his son, called Minsennam Rajah; which king, one day having been worshipping Dànta Dawtoo-wahansey, in order to return to his house ordered his elephant to be brought, which could not be instantly done, on which account his ministers desired him to have a little patience; but the king, not having a sufficiency thereof, began to be angry, and seeing the figure of a huge elephant at the door of the temple, which was built of bricks and lime, asked the same if he would not take him on his back; and immediately the said elephant

came to the king, who mounted upon his back, after which the said elephant walked about the whole city, with the king on his back, and at last carried him home to his house; on which account, the priest exalted to Dewa-Lōka pronounced that this miracle had happened as a proof of his the king's virtue, when he had been in the world before, and in particular of his having offered flowers to Budhu.

And now it again came to pass that six Malabars made a descent upon the island of Ceylon, changed the religion of the country, assumed the reins of government, and governed the island for twenty-seven years.

The heir to the throne, called Eladawsen Kelinam Rajah, through fear of the Malabars, laid aside all appearances of royalty, and hid himself under the habit of a priest, till he attained to the years of maturity, when, laying aside his disguise, he raised an immense army, and opposed himself to the Malabars, overcame and put them to death, and mounted the throne; after which, he caused the lake of Calaw Malaloo, and seventeen other great lakes, to be constructed, eighteen temples to be built, made eighteen great offerings to the same, and reigned eighteen years as a very good king. He was succeeded by his son, Sigirika Casaoboo Raja,

who was a wicked king, and did not follow the steps of his ancestors, for they were not offended* at the sight of beggars or pilgrims, with fathers and mothers, children, sick people, and women, but this king was quite the reverse. He was an enemy to all virtue, and made way to the throne by putting his own father to death; and having assumed the reins of government, he reigned as a tyrant for eighteen years; and for his wickedness, after this life he was born in a hell, where he must remain and suffer torment till the end of the world; and this must be the lot of all who are irreligious, and do not regard the good and bad of this world.

The king who succeeded was called Moogalaynen Rajah, which king built the temple of Attanagalla, where the temple of five stories had formerly been built, but which had fallen to the ground, causing it to be composed of three stories, and gave the same to the priests in general; he also built a daggoba as a receptacle for the figure and relics of Budhu; besides which, he built many sanctuaries for the priests; and served the world and religion.

* Alms to mendicants is one of the primary commands of the Budhu, and its nonperformance subjects the monarch to the greatest misfortunes. See the Jutaka of Useratanam Raja, in "Doctrines of Budhism."

After this time four kings, Coomawradase Rajah, Kiertisena Rajah, Madisiwoo Rajah, and Lamatee Upatissa Rajah, succeeded each other as kings of Ceylon. After which, at the time Budhu had been 1088 years dead, and when his religion had been established in Ceylon 855 years, a king called Ambaharana Salamewan Rajah became king of Ceylon, and this king extirpated all the followers of the other religions, burnt their books to ashes, and encouraged the religion of Budhu. And this was the third time that the kings of Ceylon had burned to ashes the books of the unbelievers. After this, the king called Dapulusane Rajah, Dala Moogalana Rajah, Coodawkeet Sirewana Rajah, Sinewi Rajah, and Lamatee Singha Rajah, succeeded to the throne; and after them, a king called Agra Bodee Rajah, which king made the lake called Cooroondoo Awnaw-wewa, and many other lakes, built stone-houses called Mawne-rada Periwena, and many temples, and did great good to the world and religion. The next king was called Cudaw Akbo Rajah, who caused to be made fourteen great lakes and many temples, and encouraged the religion of Budhu and the people. The next king was called Sanga Tissatee Rajah, who was succeeded by Lemeny Bonaw Rajah, who was succeeded by Asibyawhaka Rajah,

who was succeeded by Sirisanga Bo Rajah, who was succeeded by Lemeny Catawra Rajah, who was succeeded by Datta-patissa Rajah, who was succeeded by Pesooloo Casooboo Rajah; after which seven kings, there arose a king called Dawpooloo Rajah, which king caused to be built nineteen large temples, and encouraged the religion of Budhu and the people.

The next king was called Dalla-patissa Rajah, who built a large stone house and several temples, and was a good king for the religion of Budhu and the people. He was succeeded by his younger brother, called Pesooloo Siresanga Bodee Rajah, who caused to be built the temple of Piagool, and several more, and made a figure of the god Vishnie, and was a supporter of the religion of Budhu and a friend of the people.

The next king was called Walpitwisiddawtia Rajah, and the next to him was called Hoonan Naroopeeyan Rajah; both of which kings having departed this life, a king arose called Mahalae Paney Rajah, which king caused to be built the temple of Utooroo Mooluwa, and the temple of Dunmoolla, and several stone houses for the reception of the figure of Budhu; and was a good king for the interests of the people and of religion.

The next king was called Passooloo Casooboo Rajah, which king built the great stone house for Budhu at Helagama, and was a good king to the people and for the religion.

The next king was called Mihidu Rajah, and the next to him was called Pesooboo Akbo Rajah. His successors were, Cudaw Akbo Rajah, Salamewan Mihindu Rajah, Udanam Rajah, Some Hindua Rajah, and Medi Akbo Rajah. And after the death of the said seven kings, a king arose called Cudaw Sulanam Rajah, which king caused to be built a house in honour of and near to the Bo-tree at Anurahde Pura Nuwara, he caused to be made a figure of Budhu of gold, and was a favourable king to the religion of Budhu. In the days of this king the Malabars, who had again conquered the island of Ceylon, took away from the above-mentioned Anurahde Pura the drum which was used to be beat on days of rejoicing and victory, and also the sacred cup* of Budhu, to the Malabar coast; but the

* The doctrine respecting the cup of the Budhu, which attaches such sanctity to it, is given in the Raja Ratnacari as follows: — "When Guadma became Budhu, it was necessary that he should have a drinking-vessel of a particular kind and nature; that, accordingly, the four gods who rule over the four quarters of the earth (that is, the four hill-gods, or Pat-

younger brother of the above-mentioned king, who was called Moogalayeen Sane Rajah, on coming to the throne, followed the Malabars to their own country, defeated the king of Madura, and recovered and brought back the abovesaid drum and sacred cup. After which he caused to be cleared the jungle from about the famous temple called Lowaw-maha-pawya, caused to be made a figure of Budhu of pure gold, and was a friend to the people and religion. The next king, the younger brother to the last, was called Udaw Maha Rajah: this king caused to be built the temple of Toombarooh, and caused the same to be covered with sheets of gold and silver, made many offerings, and was a friend to the people and religion. The next king that succeeded to the throne was called Casoop Rajah; which king caused to be built the great temple

tinee deities, Pattiny, Wisbesenne, Saman Raja, and Kandi Kumara) made each of them one, and brought it to Budhu; upon which Budhu told them that one was enough, but that since they had brought each of them one, he desired they would set them one on the top of another, which they did, and so they became one." The Bona Patrya, or cups of the Budhu, so often referred to, are composed of the blue sapphire stone, and will last the Budhu Verouse, or 5000 years. The blue sapphire stone is the yu stone chiefly found near Yarkun, in Mongolia.

or daggoba* of Bagiree Nakhaw, and erected a covering of gold for the same in the form of an umbrella; he also caused to be built a small daggoba at another place, and a stone house for the figure of Budhu; and was a supporter of the people and religion. The next king of Ceylon was called Casooboo Rajah; and the next to him was called Dawpooloonam Rajah, whose younger brother, called Cudaw Dawpooloonam Rajah, was the next; and in his reign he made war with and conquered the Malabars. The next king was called Udaw Rajah, who was succeeded by his younger brother, called Sennam Rajah. And the next king to him was called Poosooloo Akbo Rajah; after which kings, and when the religion of Budhu had been established in Ceylon 1244 years, and when Budhu had been dead 1362 years, in the year of Christ 819, a king called Matwalessen Rajah was made monarch of Ceylon; and in this king's time a man in the habit of a priest came from Jambu-dwipa to Ceylon, and took up his abode in the garden of the king. This king's character answered his

* Daggoba is a kind of round dome, such as at Calany, and signifies a house or vihari temple for the reception of the teeth of Budhu, or other relics of his person. The word is composed of *dhawtoo*, tooth, and *garbia*, house.

name, for he was an ill-timed worthless prince; and the above-said priest turned him away from the religion of Budhu; and thus, as the grass-hopper taking the light of a lamp to be gold, springs into the flame, so this king, by his works, rejected what was good and chose what was evil, and choosing what was evil rejected what was good, for he rejected and laid aside the precepts taught by the books and sermons of Budhu, and adopted the maxims of other systems of religion, yielded his country to the Malabars, and went to live in the city called Polonnaro, where he died. The next king that ascended the throne was called Madisen Sennam Rajah, which king encouraged the priests of Budhu to re-establish their religion, and to oppose the false religion throughout all his dominions, caused the coasts of the island to be diligently watched to prevent the approach of Budhu's enemies, and reigned as a good king: but notwithstanding all this precaution, it was only like enclosing a field of corn after driving oxen into the same to eat it up, for a number of unbelievers were already in the island; and in the time of the next king, whose name was Coomara Daw, a teroonancy, or priest, who lived in the temple called Sango Mittra Vihari, being neither wise nor zealous for the religion of

Budhu, used at night to dress himself in blue clothes, and go to the habitation of a harlot, and after remaining there the whole night, would repair again to his temple in the morning; and having been espied by his disciples, was asked what was the meaning and reason of his disguise? but he, ready to call good evil, and evil good, told them that he approved of the blue garment, and preferred it to the yellow; and, from his example, his disciples also began to lay aside the yellow and wear the blue, and thus the true religion and virtue were despised, and wickedness prevailed like the overflowing of mighty waters and like the deepest darkness. And they began to advance their principles of debauchery with boldness of face, till their fame coming to the ears of the king, he ordered their books and olas to be brought and read, and, upon examination, found many which exposed their sin; upon which the king observed, that the system which the said wearers of blue had adopted was tending to wickedness, and proceeded neither from the gods nor Budhu; and that having forsaken the pure foundation of his doctrine, they had embraced a system which was no better than water mingled with salt; and sending for the said priest and all his disciples, he shut them all together in a house,

with their books, and setting fire to the same, burnt the whole to ashes.

The next king that reigned was called Midel Rajah, who ascended the throne after returning from the country of Solee Rata, where he had vanquished the Malabars. The next king was called Salamewan Rajah, who made war against and vanquished 95,000 Malabars that had invaded Ceylon. His younger brother, called Mehidu Rajah, was the next king of Ceylon; and his son, called Wicrama Bahu Rajah, was the next; and he also conquered a great army of Malabars who invaded the island. The next king was called Mahaley Rajah, and the next to him was called Wicrama Pawndia Rajah, and the next to him was called Jagat Pawlia Rajah; after which three kings, another king called Wicrama Pawndia Rajah ascended the throne, in whose time it came to pass, that another army of Malabars, consisting of 95,000 men, made a descent upon the island, which army prevailed against the Ceylonese, and as far as they did prevail abolished the laws and religion of Budhu. And the king having fallen a victim in the war, the Malabars reigned as masters of the country; and the Ceylonese, having no king, were governed by an adigar called Lokaynam Senewia, for the space of six years. And thus,

from the time of the above-mentioned king called Mugaloyem Sennam Rajah, and during the reign of nineteen kings, namely, the above-said Mobaw Rajah, Casoop Rajah, Dawpooloo Rajah, Dawpooloo Rajah, Esooloo Casoobo Rajah, Dawpoolu Rajah, Udaw Rajah, Sen Rajah, Udaw Maha Rajah, Pesooloo Rajah, Matwalessen Rajah, Medisen Rajah, Cudaw Midel Rajah, Salamewan Rajah, Mihindu Rajah, Wicrama Bahu Rajah, Mahaley Rajah, Wicrama Pawndia Rajah, and the said Lokaynam Senewia, which occupied a space of eighty-six years, the Malabars kept up a continual war with the Ceylonese, and had filled by this time every city and village in the whole island. But after the said nineteen kings, there arose a king called Wijaya Bahu Maha Rajah, which king raised an army, extirpated the Malabars, and caused religion again to flourish; but on account of the long war in which the country had been engaged, there were not five good teroonancies* to be found in the whole island; on which account the king, being greatly dis-

* Teroonancy is the highest order of priesthood which is now to be obtained. A candidate for this order must be a person brought up from his childhood as a ganinancy till he has attained to twenty years of age, besides which, he ought to be expert and well versed in the laws and religion of Budhu; but the Cingalese say, that in the time of Budhu there was a

tressed in mind, sent splendid presents of pearls and diamonds to the king of the country called Aramana, requesting that twenty-nine well-learned teroonancies, with their books, might be sent to Ceylon; and these having come, many thousands more were ordered, and throughout the whole island the temples of Budhu were rebuilt and repaired; and thus this king, without committing any thing that was unlawful, but, on the contrary, in the practice of goodness and supporting religion, reigned for the space of forty-four years. After the above-said king, three kings succeeded to the throne one after another, whose names were, Jaya Bahu Rajah, Wijaya Bahu Rajah, and Wicrama Bahu Rajah, after which three kings, and from the death of Budhu 1696 years, in the year of Christ 1153, a king called Sree Parackrama Bahu Mahaloo Maha Raja, assumed the title of king of kings, of power infinite, and the splendour of the sun. This king at first made his abode at the beautiful or golden city of Polonnaro. His virtues soon rendered him famous throughout the whole

higher order of priests, called Rahatoonancy: these were men cleansed from all sin, deified in their nature, and could at pleasure ascend to heaven, descend to hell, and even penetrate through the foundations of the earth.—See the early Budhu's lives, Cookosando, Guatama, &c.; also "Mahawanse," p. 178.

earth: he conquered and made himself master of 364 pattoos which were occupied by the Malabars, and thus became the sole monarch of Ceylon. His anger was excited against the infidel princes who had endeavoured to abolish the religion of Budhu, and having formed a design of going to Jambu-dwipa to overthrow his enemies there, to this end he collected throughout the island of Ceylon, two thousand and twenty-five thousand chosen men, who were engaged, without returning any more to their villages, to stand by their king and obey his orders, besides 995,000 common soldiers; and with this great army he prepared to depart for Jambu-dwipa; but this his design coming to the ears of the priest, he was advised by the teroonancies to desist from such an enterprise, and the king accordingly listened to their counsel; but from the above-said great army he selected every tenth man, and thus composed an army of 125,000 giants, and sent them forth to war. The said army of great Cingalese giants accordingly began their conquest by subduing the countries called Solee Rata and Pawndia Rata, the kings of which countries were made captives; and from thence they went on conquering all before them till they penetrated into the country called Aramana, and, on proposing to send the captives to Ceylon, they (the captives) were dis-

tracted with fear, as one would be at having to encounter a lion, and prayed to remain in their own countries, which being granted, the king of Ceylon published his orders, and gave laws to the kingdoms he had conquered. The said king of Ceylon also rendered his fame great by causing to be made in Ceylon three great lakes, the first of which was called Maha Samoodra (*i. e.* great sea), the second was called Baeno Samoodra (*i. e.* allied to the sea), and the third was called Made Sawgaria (*i. e.* the middling sea). He also caused to be built, without the city where he reigned, a large temple on each side, the one on the east side being called Poorwade Ramia, the one on the south Dakshinaw Ramia, the one on the west Paschimaw Ramia, and the one on the north Uttaraw Ramia. He also caused to be built the temples called Capila Wastoo Rama (the name of the temple where Budhu was born in Jambu-dwipa); Isipatana Rama (the name of the temple at which Budhu performed penance for six years before he became Budhu); Coosinawra Rama (the name of the temple where Budhu died); Wiloowana Rama Jetewana Rama Lankawtilaka Rama (*i. e.* the crown of Ceylon); and the temple of Badalena. The said names were all those of temples in Jambu-dwipa, and they were given to the

temples built by this king in Ceylon; to which temples he appointed a great number of priests, whom he supplied with all kinds of necessaries. Besides which, the said king built anew 360 houses for the reception of the figure of Budhu, and for making offerings and performing devotions, which houses he called by his own name, and at last made an offering of the city where he reigned for the support of religion; and in the said city he entertained priests, supplying them every day with all they wanted. He also repaired the temples which had been ruined by the Malabars, namely, the Maha Saya of Ruanwelly, Jetawana Ramia Abayagiri-Vihari, and Toopaw Rama, and crowned the same with towers of gold. He also repaired all the decayed places belonging to the city Anuradhe Pura Nuwara, cleared away the jungle and rubbish with which the formerly sacred places were covered, made a house around Jaya-maha Bodhunwahansey, *i. e.* the Bo-tree, repaired the formerly mentioned Lowaw-maha-pawya, assisted the priests with all they wanted, and every year made the offerings called Moloocam Poojawa,* and furnished them with necessaries, and also

* That is, added to the number of the priests and their revenues.

the offerings called Deludaw Poojawa,* every year supplied the priests with clothing, and every day supplied the ministering priest of the temple where he reigned with the atapericara;† and during a reign of thirty-three years made an infinite number of offerings to Budhu, purified the religion from the corruptions which had crept into the same; and having heard that hundreds of infidel priests who resided in the temples of Darma Roochia, Sawgalikia, and Wytoolya-wawdia, had gone a great length in setting up a false system of religion, and in aspersing the religion of Budhu, was pleased to declare, that in the reign of a great king like him, who as it were governed the whole circle of the earth, such as without his knowledge or consent had fallen off from the religion of Budhu, or corrupted the same, and also those who adhered to such, would surely go to hell, and that for his part he would be a servant of that religion which was to exist for 5000 years; and adding to the virtue with which he was formerly en-

* That is, the offering made to the tooth of Budhu which was brought from Jambu-dwipa.

† The atapericara is three yellow cloths, a girdle or swathe for wearing round the middle, a perahancada or cloth for straining the water, a sabeit or dish for eating out of, and a razor.

dued a disposition to clemency, he sent for all the infidel priests, and gathered them all to one place; and also he caused to assemble all the true priests of Budhu, and placing himself in the midst of them, remained one whole night* on his feet hearing the preaching of both parties; and such as preached the doctrine of Budhu in its purity he kept in their services, but such as preached any thing not according thereto, he stripped of their yellow robes, made them put on white, and sent them away, and thus purged the religion of Budhu. Having departed this life, he was again found on the top of a silver rock in the wilderness of Himala, which country contains 84,000 mountains of gold and silver,† of which country he became king, and will reign there till the end of this world.

The next king that ascended the throne was called Pandita Wijaya Bahu Rajah, and the next to him was called Kilencasedaw Mihin-

* For the whole three watches of the night, each watch being four European hours: the expression signifies from evening to morning.

† According to the tradition of the Cingalese, these mountains or rocks are from sixty to a hundred leagues in height. These are the celebrated Himmaleh chain of mountains dividing India and the Budhist countries from Tartary, and are the highest eminences in the world.

doo Rajah; and after him there came a king from the country of Calinga, whose name was Kierti Missanca Rajah, which king rebuilt the daggoba of Ruanwelly, made a tower of gold upon the same, and in the course of one day and night, or sixty Indian hours, caused a pavement of stones to be made round the said temple;* and the said pavement was done in so short a time by the help of a giant. He made a house for offering at the said place; and moreover the said king, with a great multitude of people, ascended Adam's Peak, and there worshipped the print of Budhu's foot; he also caused to be built throughout the whole island asylums for the priests, and also houses for the lodgment of travellers; he also caused to be made at the temple of Dambooloo thirty-three large figures of Budhu, covered with gold, which caused the said place to be called Rangiri Dambooll a,† which name the king gave to the said figures of Budhu which he so caused to be made, and rendered many services to the religion.

* In the book called Toopawnancy it is said that the daggoba was very considerable in circumference, and that the stones of the pavement were such as to take two hundred men to lift.

† That is, golden rock.

After this there reigned twelve sovereigns, whose names were, Wiera Bawhu Rajah, Wicrama Rajah, Ramadagung, Queen Laleewathie, Sawhasu-malla Rajah, Calankawatee Rajah, Dharma Soka Rajah, Enee Rajah, Queen Lulawwatie, Loukissura Rajah, Laleewathie restored, and Prawcrama Pawndia Rajah. After the decease of these sovereigns the inhabitants of Ceylon became desperately wicked, insomuch that the gods withheld their protection, and the vices of wicked men prevailed to such a degree, that, as a judgment from heaven, the Malabar king called Magha nam Rajah came from the country of Calinga Rata, with an army of 24,000 men, which army spread devastation, and abolished religion throughout the island. They laid in ruins the beautiful Maha Sacya of Ruanwelly, and many other daggobas, and turned the sacred dwellings of the priests, and the sacred chambers and receptacles of the figure of Budhu, into abodes for the Malabar soldiers. They deflowered the virgins, and dishonoured even the most honourable women of the island, reduced the most dignified by birth and rank to the most menial and servile labour, and seduced to infidelity the captive inhabitants, plundering the rich of all their treasure, and cutting off the hands and legs of such as did not discover the

same on demand; and thus they governed and kept all in subjection.

Thus, like a house filled with fire or with thieves was the island of Ceylon at this period; for every village and every house was plundered and laid waste, at the discretion of the Malabar invaders; but at length the gods deigned once more to cast a propitious eye upon Ceylon; for a descendant of the king called Sirisanga Bowanga Rajah, who brought the bo-tree from Jambu-dwipa, had escaped the tyrannical hands of the Malabar king, whose name was Calinga Wijaya Baha Maha Rajah. He, from his childhood, had been concealed in the district of Matura. When he attained the years of maturity, he made himself known to the people, and came forth as a burning light in the midst of darkness, mustered a valiant Cingalese army, and going forth to war, massacred all the Malabars who were to be met with, from village to village; so that those who were not slaughtered saved themselves only by flight; and thus were all driven to the country called Pihittee Rata,*

* Pihittee Rata signifies planted land; so called from the bo-tree having been formerly planted in this part of the country, and includes the province Jaffna and the adjoining districts.

which country excepted, the whole was entirely swept of the Malabars, and governed by this valiant king, who, after his victories, founded the city of Damba Dewa, where he fixed his throne and reigned; and thus this king annihilated all the power which had been acquired by the Malabars during the reigns of the former twelve kings; and the priests, who had been hunted from place to place, and had lost all their books by the Malabars, in this king found an able support; and as in the time of the above-said twelve kings, the dish or cup out of which Budhu used to eat had been taken from Polonnaro into the impervious forest to the east of Adam's Peak, and in the country called Cotmala, and even there the priests not being able to take care of the said cup, it was buried under the ground, this same king now caused the same to be taken out of the ground, and brought to the province of Mawyaw Rata* by the priests, who, on hearing that the same, together with the tooth, or dawtoo-wahansey, were still to be found, were filled with great joy, and assembling together a multitude of people, repaired to Cotmala; then taking the same from

* Mawyaw Rata implies the country lying on the land side of Adam's Peak.

under the ground, brought these relics along in triumph; and, on passing through every village, many liberal offerings were made. In order that the said cup and tooth might be kept in safety in all future times, a temple was built on the top of the great rock called Beligala, after the fashion of the buildings which are in the Dewa-Lōka, and there, in a place where none except such as could ascend to heaven could have access, they deposited these relics,* made great offerings to the same, and prepared buildings for the priests who were to take care of and guard the same, and supplied these priests with their meat from day to day. The said king also built a temple, which was called, after his own name, Wijaya Soondera Ramanam Vihari: he also built the temple, which, after himself, was called Wijaya Bahunam Rajah Maha Vihari, at the place called Waltala, (Waltala is on the side of the river, and near the place called the grand passage of Columbo;) repaired the temple of Calany, which the Malabars had destroyed; built a tower on the top thereof, and repaired

* Notwithstanding this assertion, a learned Cingalese says it is written in another book, that the said place having been surrounded by foes, the king and priests who remained there, taking the said cup of Budhu with them, made their escape in the night-time.

the houses for the images around the same; repaired many other temples which the Malabars had destroyed; gathered all the priests of the island together; and called from a state of captivity those who had fled into secret places through fear of the Malabars, and appointed them to minister in the proper places, supplying them without fail with the above-mentioned pericara; and as from the time of Dewenee Petissa Rajah the priests had no books, but retained all their learning and lessons in their minds; and thus, as a treasure put into a vessel and hid in the earth is invisible to the world, so the learning and knowledge of the priests, without being committed to books, was of no material use to mankind, till, in the reign of Walgam Abha Maha Rajah, when the priests, by the king's order, began to make books, and committed their knowledge to writing; but now the present king heard that all the books which had been written from that period had been from time to time destroyed by the Malabars, and thus, as the day without the sun must be cheerless and gloomy, and the night dismal and black without the moon, so, without the promulgation of the religion of Budhu, the world was now likely to be involved in darkness of mind. The priests, for want of books to remind

them of their duty, had forgotten to know good from evil, and many men had become only comparable to the brutes, and in danger of hell; on which account, as Budhu had said to his disciples that his 84,000 sermons were the same as 84,000 Budhus, and that men should be guided by the same, this king determined to remedy the said evils, and became Budhu. In preaching to the god called Sakkraia, he asserted that one line rehearsed by any one to another, from any of the three compositions* made by him, would be of more value than a mountain of gold and precious stones which should fill this whole world, and reach above the heaven called Bambalowa;† he therefore resolved that the 84,000 sermons of Budhu should be made plentiful in the country, and to this end he made an offering of 84,000 silver massas;‡ and in every village throughout the whole island caused a copy of the said sermons of Budhu to be written for

* The law and doctrines of Budhu are adapted to three classes; namely, one code to the gods, one to the priests, and another to the people.

† Bambalowa is the highest of the twenty-two heavens, the residence of Brachma.

‡ In Candy, a massa is in value equal to four fanams, or sixteen stivers; but in the low country it is reckoned only at the rate of nine stivers.

hire; and in the same manner established a school in every village, and charged the priests who superintended the same to take nothing from the learners, promising that they should be rewarded for their trouble by himself; and thus every day infinite crowds of priests were daily at the king's door, receiving rice and clothing for their trouble of teaching; and for the higher order of priests, who did not remove from their temples, the king ordered their victuals and what they wanted to be sent: he also examined the progress made by the pupils, and, according to their merit in learning, promised them that they should be made priests; and the most eminent amongst them he appointed to particular stations to preach. Having brought religion and learning to this flourishing state, the king exhorted all ranks to persevere in this manner, and thus greatly encouraged religion; and, in consequence of all his virtuous deeds, this king, after he died, was born in the heavens Tosite, and his son was made king, and reigned in his stead. This young prince was well versed in all of the eighteen sciences; namely, 1, the science called Surtia, or that of oratory; 2, the science called Smurtia, general knowledge; 3, Wyaw-carana, grammar; 4, Chandass, poetry; 5, Nirotte, knowledge of languages; 6, Jate, astro-

nomy; 7, Sangshikshaw, the knowledge of giving counsel; 8, Mochagnyawna, the knowledge of obtaining Nirwāna; 9, Crecaw-Widia, the knowledge of good and evil actions; 10, Danurivedey, shooting; 11, Hastisilpey, knowledge of elephants; 12, Cawmatantra, discernment of thoughts; 13, Swalateshana, discernment of invisible beings; 14, Purauna, knowledge of words; 15, Jitihawsia, knowledge of history; 16, Neeti, the law; 17, Tarka, rhetoric; 18, Wydyaham, physic: and, besides his skill in these eighteen arts and sciences, he was clever in every other art in the whole world; and thus being, like the religion of Budhu, as it were another sun which had risen upon the earth, he was made king at Jambu-dwipa, and became great and powerful; and being sensible of the same, vowed that he would extirpate the Malabars; and to this end raised an army of Cingalese, but so lenient was this king to his people, that he would punish no malefactor with death, nor even with the amputation of limbs, though the crime were ever so flagrant, but cast the criminal who merited death, or other severe corporal punishment, into prison, and such as other kings would have fined in sums of money, he rebuked and sent away; and thus his army filled every place, without exception, on the

whole island, and prevailed like a flood of many waters. He, with his army, built throughout the island fifteen forts or strongholds, and, for the space of forty years, made war against many thousands of Malabars; while the Malabars, on the other hand, obstinately maintained the field with an immense army, and were supplied with all kinds of weapons, and, in particular, an infinite number of bows and arrows. These weapons were all drenched with the poison of serpents and other venomous animals, so that there was no recovery for whoever was wounded by the same; and thus like an army of serpents they went forth to battle. Notwithstanding which, the Cingalese army maintained their ground in twelve pitched battles against the Malabar king, Tambalingama Rajah. The Cingalese king resolving in himself, for the sake of the religion of Budhu, to vanquish the Malabars, and not to give way upon any account, he courageously proceeded, conquering all before him, till the whole island had yielded to his sway. Thus the fame of this king reached to Jambu-dwipa; and from many countries where his fame was known and praise sounded, the virgin daughters of kings, and other magnificent presents, were brought to Ceylon and presented to him. The king having now restored tranquillity to the

island, his first care was to bring from Beligalla the afore-mentioned tooth and cup, called Daladaw and Pawtrawdawtoon-wahansey, to Jambod-drohna, where he reigned; and not far from the said place he erected a house which was called Wijaya Soondara Ramawnam, wherein he deposited the said relics of Budhu, having erected a stately throne for each of them, and having caused a case to be made of diamonds for the said Daladawtoon-wahansey, and rejoiced at the glorious appearance of the same. Out of the respect which the king had for Budhu, he ornamented and beautified the said place, and caused to be made the figure of a daggoba or carandua, with precious stones; and also made another carandua of gold to the value of 500,000 massa, to cover the one of precious stones, and moreover, to cover the whole, another carandua, of silver, was made, nearly four cubits in height, and worth 30,000 massa. Thus this king devoted himself to piety, forsaking every thing which was sinful; and moreover, four times in the month he made a great feast and entertained the priests, and the nights of the said feast-days were spent in hearing sermons; and from this time the lamps around the said Daladaw were lighted with the oil called tala sale, known in Ceylon by the name of oil made of the butter

of kine, and an oil called Oeroolae, and also with the oil of camphor; and provision was made for lighting the said lamps with the said precious oils every night for the space of twelve years together; and every day an offering was made of 100,000 flowers, and every day of a different kind; and also four pingas of all kinds of meats were offered every day; and for the space of three months the whole people of Ceylon ceased not every day to make offerings and pay their devotions to Daladawtoon-wahansey; and in honour of Daladawtoon-wahansey, the king washed himself in perfumed waters, and made an offering of 100,000 lamps, supplied with the oil of camphor, and also took the Ata Sil, or eight vows.* Moreover, taking in his hands the carandua which contained Daladawtoon-wahansey, he shewed the same to the gazing

* The eight vows taken by some pious people are —

1. Not to kill.
2. Not to steal.
3. Not to commit adultery.
4. Not to tell a lie.
5. Not to drink strong drink.
6. Not to eat by day.
7. Not to go to any parties of pleasure.
8. Not to dress the head with flowers, nor anoint the body with perfumes.

multitude, and rejoiced himself with great joy. After this, the king built the city called Sreewardanam Poora, now called Candy, and many other places and temples, and places for the priests to live in, and provided them with all that was necessary, namely, clothes, meat, lodging, and furniture, and medicines, &c.; and, in the course of one day, he caused eighty priests' garments to be manufactured, taking the cotton from the tree, and bringing the same through every degree of preparation, so that before sunset the garments were taken from the workers and delivered to the priests. He also caused to be made for each of the said eighty priests a bathing-tub of copper, a kettle for boiling water, and a vessel for drinking-water; and in many other respects assisted the priesthood. Moreover, this king made a resolution to visit the print of Budhu's foot upon Adam's Peak, and accordingly set out on the said journey, and, on the way, came to the decayed temple of Padeewale-pawya, which he ordered immediately to be repaired, and in the same manner the decayed temples of Walgam-pawya, and several other places, and sent men and women-slaves, and cows and buffaloes, to do the work of the said places; and when he came to the place called Gampala, he caused the roads to be cleared and filled up where they

were broken, and also caused bridges to be laid over the rivers and brooks, insomuch that he made it possible for even elephants to ascend the mountains. And the king having ascended to the summit, and seen the print of Budhu's foot, he worshipped and rejoiced with unspeakable joy; and having returned, caused many gardens to be planted for charitable purposes, and ambalamas, or resting-houses, to be erected for the accommodation of travellers.

And, moreover, over the funeral pile of his father, Wijaya Bahu, at the place called Attanagala, he built a large daggoba, and, as an appendage to the same, he built a house for offering of two stories, a house of an octangular form of three stories; and a house sufficient to hold 1000 priests, also of three stories; and having made an offering of the same to the priests to live in, he further supplied them with all they wanted; and such as did not faithfully adhere to the precepts of Budhu, were stripped of their priests' garments, and turned out to go where they pleased; and having thus purged the temples from disobedient priests, he promoted thousands to the degree of teroonancies at twelve different times. Moreover, the said king ordered his younger brother, and the well-learned amongst the priests which remained in the temples on

each side of the city where he lived, to instruct all those who did not rightly understand their doctrine, and were not clever in the science called Elao, or Magal, the language called Palee, and being the priests of Budhu, to explain the same to the different classes of the people; and thus he did great things for religion and his country, and became a candidate for being himself a Budhu, and at last arrived at Nirwāna; and all who follow his example will meet with abundant happiness in their different states of transmigration in the heavenly worlds. At this time Budhu had fallen into annihilation 1809 years; and now all the books which had been written from the time of the king called Maha Nawenia Rajah, by the learned priests called Boodagosaw-chawree Nuahansey, till the reign of the last king, and which had been expounded and enlarged upon by his successors, namely, Wawgeeswaria, Darma Palia, Darma Keertia, Sawhitta, Wilgammulia, and Mayura Padia, all of whom were great teroonancies, and also by Cawirawya Secara, Gooloogamia, Awgama chacra wartia, Parawcrama Pandia, who were all laymen, having met with the royal approbation, were declared to be, and accepted as, truly beneficial to the religion of Budhu.

The next king was the son of the last, whose

name was Bosat Wijaya Bahu Rajah, which king, with great pomp and a vast multitude of people, transported the above-said tooth and cup, namely, Daladaw Pawtra and Dawtoon-wahansey, from Jambod-drohna to the city of Polonnaro Nuwara; and there making great offerings, collected together 1600 priests, expended 300 massa, and promoted 1000 gooroonancies to the degree of teroonancies; and making great provisions for the priesthood, was a good king for both the religion and the people.

The younger brother of this king was the next that ascended the throne. His name was Loki Kabahu Buwanaika Bahu Rajah: he kept his court at the city of Sundara Giry Yawpaw Nuwara. He was the monarch of three kingdoms, into which the island was then divided and had his ministers around him obsequious to his nod. He made offerings to the priests, caused the books of the two descriptions to be written, (the three descriptions are the Soottra doctrines applied to men, and the Abidarma applicable only to the priests,) made many offerings to Dalada-wahansey, performed many acts of piety, and was a friend to religion and mankind.

After this king's death, the five brothers of the king of the coast of Coromandel sent an

ambassador, called Awrya Chaira-warte, to Ceylon with an army, and began to lay waste the country and extirpate the religion of Budhu. They also seized Dalada-wahansey, and sent the same as a spoil to the King of the Carnatic, called Coola Secara Rajah; but the last king's son, called Parawacrama Bawhu Rajah, on ascending the throne, sent to the coast and obtained again Dalada-wahansey from the king in whose possession it was, brought the same again to Ceylon, and, repairing to the city called Polonnaro Nuwara, deposited the same in a consecrated place, and made great offerings to it; he also made great provision for the priests, and was a friend and supporter of religion and his country; and thus, whoever like him performs such works of charity, are sure to go to the Dewa-Lōka.*

The next king was the other son of the king called Buhawanaika Bahu Rajah, whose name was Wathine Buhawanaika Bahu Maha Rajah. After his ascension to the throne, he made innumerable offerings to Dalada-wahansey, and the usual provision for the priesthood; but, in the meantime, he gave an order against a practice which prevailed of the priests laying aside their yellow robes and going to see their friends, and

* The Mahawanse ends at this period of Cingalese history.

would not admit of any who had once become priests evermore to lay aside their possession, but desired that they should be transmitted in the same families from generation to generation;* and also added 900 to the number of the priests, and caused them to be taught the laws and religion, and promoted those who excelled in learning. This king also observed the custom of supplying the priests with clothes upon a certain day every year, causing the cotton to be plucked from the tree and made into cloth all in the course of one day. And so great was his charity that he caused many temples to be built, and for all the priests of his three kingdoms he furnished a cup for eating rice, to be given with their priests' garments; and having reigned twenty-four years, he had twenty-four times made promotions among the priests, had worn twenty-four crowns, and was a helper of his country and religion.

The next king was called Pandia Prawcrama Bahu Maha Rajah. He was the grandson of the former king, and held his court in the city

* That is, that the relations of the priests should be chosen for holy orders in preference to others, as the priests themselves, being under a vow of celibacy, could, lawfully, have no sons to succeed them.

called Hastila Poora; he made daily offerings to Daladaw-Pawtra Dawtoon-wahansey, made daily provision for the priests; and, with a view of becoming in time a Budhu, performed many acts of charity, and was a support to religion and his country.

The next king was called Wannee Buwanaika Bahu, and the next to him was called Wijaya Bahu; after which two kings, a king called Buwanaika Bahu ascended the throne, and his court was held in the city of Ganpar Gangaw Sreepura, in which city he was the fourth king who reigned. The said city is one of those which derived their names from the ten princes the sons of Amito Dakanam, the younger brother of Suddodana Rajah;* which ten princes, after the death of Wijaya Raja the first King of Ceylon, and in the time of Panduwas the second king, arrived from Jambu-dwipa, and had each a separate province assigned to them; and where they took up their residence they built a fort, which was called by the name of the prince who built and occupied the same; thus, one was called Anurahde Pura, which city remains till this day, from the prince whose

* Suddodana Rajah was the father of the last Budhu, according to natural descent.—Vide Mahawanse, page 18.

name was Anurahde; another was called Ruhunoe Pura, from the prince whose name was Ruhuna; another place was called Maha Weli, from the prince whose name was Uroowella, near to which place runs a river, the name of which is Maha Weli Gam or Ganga; and thus the city which the said prince erected obtained the name of Gaw Pala Ganga Sree Poorsay, that is, the beautiful city near a river. And now, Budhu being dead 1896 years,* the king called Prawcrawma Bahu Rajah ascended the throne, and kept his court in the above-said city, and was succeeded by Wicrama Bahu Rajah; and after him a king also called Wicrama Bahu ascended the throne, and kept his court in the city of Piraw Deni Nuwara, situate near to the river of Wellaganga; and after him the Desawe Allagha Konawra, of the family called Geriwans-awbhi, succeeded to the government, and to the south of the temple of Calany he built the city which was formerly called Dawroo Grawma, and which, like the world, is surrounded on all sides by water; and having built the same, gave it the name of Sree Wardena Cotte,† otherwise Sree Wardena

* A. D. 1353.

† The name is Cottah, situate a little distance from

Nuwara; and there the next king of Ceylon, called Prawcrama Bahu, reigned and held his court. This king conquered all the Malabars who occupied the eighteen pattoos of the Wannee, and then remained king of 256,000 villages in the province of Matura, 495,000 in the province of Jaffna, and 790,000 in the province of Uwa; and thus the three provinces or kingdoms of Ceylon were governed by this king, who was the sole monarch of the whole island. The king also, in honour of Daladaw-wahansey, caused a house of three stories to be built, ornamented it, and made daily offerings on behalf of the same; and this king also levied a tax upon the produce of the whole country, and also farmed the ferries throughout the whole island; and, according to the custom of the country, he acted with Daladaw-wahansey. Without fail, he made daily provision for the priests, once every month furnished them with the attapiry, and once every year observed the custom of furnishing clothes for the priests, by causing the cotton to be plucked from the tree, cleansed, spun, wove, dyed yellow, and made into priests' garments, all in the course of one day;

Colombo: it was so named from being supposed to be secure from the assaults of an enemy.

besides which, he made great provisions for all the priests of the different provinces. He erected a temple at Pepiliyawna, and made an offering of a great many villages, fields, and gardens, to the same; and, on a certain occasion, feasted all the priests of the three provinces for three days together, causing the doctrine and laws of Budhu to be expounded in the meantime by the priests, and books to be written of the said expositions; made grants of many lands to the writers of the said books, and promoted many to higher orders; and, in the course of fifty-two years, made a present to all the priests in general of 26,142 suits of clothes, besides the clothes which he caused to be manufactured from the tree for them once a year, which amounted to 3432 suits. He gave alms for the sake of religion beyond calculation, and was thus an encourager of the world and religion.

The next king was called Jaya Bahu Rajah; and after him a king ascended the throne called Buwanaika Bahu Rajah, at which time Budhu had been dead 1931 years. This king caused a carandua to be made for Deladaw Wahansey, to the value of 7000 massa, and made many other offerings; made the usual monthly and yearly offerings to the priests, distributed alms beyond

calculation, and was a supporter of the people and religion. The next king was called Pandia Paracrama Bahu, the next Wiera Paracrama Bahu, the next Wijaya Bahu, and the next Bawanaika Bahu; each of whom performed works of charity, according to their own pleasure, and were supporters of the world and religion. After Budhu had been dead 2085 years, a descendant of Sree Sangala Wangoo, who brought the branch of the Bo-tree to Ceylon, ascended the throne, the history of whom is as follows:—His ancestor was the first king after the world was made, and had been procreated by the sun and Venus. He had been chosen king by a general council of all the people, and his descendant, lineally, filled the throne till the time of Sooddadarna Rajah, when the king called Widudabu having made war against the said family, while reigning in the city of Kimbool-watpoora, they left the said city and went to the place called Gangawgan Aisa, that is, near to the river Ganga Moreanampoora, and lived there. After which, the prince called Chandra Gooshta, of the same family, on the death of the king called Cawlasocka Rajah, by the assistance of a brahmin who was a minister of the said king, was made king of the place where the king had reigned, namely, Pellaloop Nuwara. His son called Bin-

doo Sawra having ascended the throne, caused to be brought from the abovesaid city Moreanam, a princess called Dharma, by whom he had two male children, namely, Asoka and Tissa; the eldest of which two, Asoka, was also called by his mother's name, Dharma, and having become King of Pellaloop Nuwara, under which were 63,000 subordinate cities, he bore the name of Dharma Soka Rajah; and, by fulfilling the ten commandments which regard a king, he governed the said country. And in the mean time, the descendant of the sun, called Deweny Paetissa Rajah, who was endued with the virtues of Budhu, became King of Ceylon, and reigned in the city Anuradhe Pura. The aforesaid king Dharma Soka, who, from the time of his former state of being, was a friend to the said Deweny Paetissa Rajah, improving in virtue, provided food and lodging for 60,000 priests, and that constantly; he built 84,000 temples, and having prepared as many figures of Budhu, caused the eyes of the whole to be finished at the same time; and thus, while he governed as a faithful disciple of Budhu, and a follower of his pure religion, his priests addressed him, saying, "O King Dharma Soka, when Budhu was yet living he declared that the time would come when a

king of the name of Dharma Soka would appear in Jambu-dwipa, and that in that king's time the right-hand branch of the Bo-tree should be brought to Ceylon, and that the virtues of the said tree were so strong, that he, Budhu, sitting with his back to the same, had repelled the force of ten bembaras * of gods, who opposed his becoming Budhu, and had there been freed from all worldly desires, through the virtue of the same; had caused the gods of the ten thousand worlds to disappear, as if hurled away by a whirlwind; and as he, Budhu, could make no other offering to the said tree, he had, for the whole of the second week after becoming Budhu, gazed at the same without once closing his eyes; and promised that, during the rest of his (Budhu's) reign, viz. for 5000 years, the same should be the protection and succour of all the gods, namely, the gods of the fourteen heavens Brachma,† the gods called Garanda,‡

* A bembara is equal to one million, or equal to the whole creation who at various seasons worship the Budhu.

† The gods Brachma are the divine beings of the supreme heavens: the six classes afterwards enumerated are a species of enchanters and evil genii.

‡ These are similar to the roc, simorgs, &c. of the Arabian Tales, and are deities subject to transmigration.

the gods called Gawndara,* the gods called Naga,† the gods called Suparna,‡ the gods called Sidhyawdara,§ and the gods called Wedhyawdara,|| and procure for them the fulfilment of all their virtuous desires." And this the king hearing, immediately determined on fulfilling the prophecy, and to repair to Ceylon with a great retinue of riders on elephants, riders on horses, riders in chariots, and pedestrians, with the right-hand branch of the king of all the trees; and, accordingly, the king having dressed himself in a becoming manner for ascending the tree, and having made the necessary offerings, he ascended upon a ladder of gold, and, with a painter's pencil and yellow paint, drew a mark round the branch on the right side of the tree; when, in an instant, the branch was parted from the trunk, and, without any visible agency, was placed in a vessel of gold, which had been prepared by the gods, or son of the heavens, called

* A class of heavenly inhabitants who make and play on instruments of music.

† The serpents or dragon-gods.

‡ Dancing gods.

§ The class of beings who, by virtue of a potent herb or medicament, can fly through the air.

|| Those who can transport themselves through the air by virtue of incantation.

Wiswa Karma, who assumed the appearance of a goldsmith, and brought the same to the place designed by Budhu; and the said vessel was nine cubits in height, five cubits in diameter, eight fingers in thickness, and at the mouth resembled the trunk of an elephant, and contained a soil, or clay, consisting of odoriferous matter, made of sandal, &c. And no sooner had the branch thus planted itself in this vessel, than a hundred roots began to spring up, and then the branch, ascending to the skies, emitted beams of such splendour that it seemed like another sun in the firmament; which the King Dharma Soka beholding with wonder, exclaimed " I, who was born a man, am highly favoured!" He then, for the space of a whole week, made innumerable offerings; and, moreover, the whole of Jambu-dwipa made offerings to the Bo-tree, or Bodin Wahansey. Then the King Dharma Soka having determined on sending the said branch, which he now called Daksheenaw Sree Bodin Wahansey, to the island of Ceylon, resolved to send with the same some of his own family, and eight princes of other families, and along with them eighteen castes of people, together with his own daughter, called Samittra, who had become a priestess, and a great number of priestesses more, and commanded them, say-

ing, "Take Sree Maha Bodin Wahansey to Anurahde Pura, in the island of Ceylon, and present the same to my friend the King Deweny Paetissa Rajah, and inform him that I, at three different times, made an offering of all Jambu-dwipa to Jaya Maha Bodin Wahansey (the Bo-tree), and tell him to act in the same manner." Then, having put Sree Maha Bodin Wahansey on board ship, the King Dharma Soka, with heart full of grief, and eyes full of tears, worshipped towards the place where the ship lay, saying to the tree, "O lord! who was the helper of Budhu, be thou pleased to go to Ceylon." Dharma Soka having repeated these words, the heavens became illumined and resplendent with rays of six different colours; which glorious appearance having been again obscured, the ship departed, and, without sails, ran with a surprising velocity through the waters; and all who were spectators of this wonder, and of Budhu Wahansey ascending into the heaven, and of the glorious appearance of the six different rays which shone in the firmament, namely, the Yaksha, or devils; the Raksha, or giants; the Brahma, or inhabitants of the highest heavens; the Surya, or gods who inhabit the six lower heavens; the Asura, who live under the heavens, in a place allotted to

themselves, and are always contending with the gods; the Uranga, or serpents; the Garuda, or fowls, who have the power of changing their appearance; the Gawndara, or musical gods; the Sidhyawdara, or beings who have the power of flying in the air by virtue or charms of powerful plants: and the Widhyawdara, or beings who have the same power through the means of incantation,—paid their homage and adoration to Budhu Wahansey. And thus the said tree, like a calpay weerksha* prepared by the god Surapaty, having arrived at the shores of Ceylon, a land containing nine sorts of precious stones, again ascended into the air, and alighted at Anurahde Pura, on the same place where the Bo-tree had been planted by the former Budhus, and stood erect at seven cubits above the earth; which miracle having attracted the attention of the people, they prepared an altar, overlaid with sweet-smelling flowers, and worshipped. And now the royal priestess, and the retinue which had attended Bodin Wahansey, but had sailed in other ships, disembarked at the same place. The King Deweny Paetissa no sooner heard of the arrival of the said

* Calpay weerksha is a tree which confers whatever may be wished for.

strangers, than he became very glad, and went out to meet them. He brought them to the place of the Bo-tree, saying, " My dearly-beloved friend, the King Dharma Soka, has sent me this miraculous present, for which my heart rejoices, and I make an offering of the whole of Ceylon to Bodin Wahansey." And the king in person, to shew his regard for the present he had received, stood on watch for a whole week efore the said tree. After which, he conducted the royal priestess Samittra to the city, and shewed her a great deal of kindness: the eighteen different castes of people he appointed to their different stations; and of these seven princes which arrived, whose names were Prince Bogot, Prince Samit, Prince Dewoogot, Prince Damgot, Prince Heroogot, Prince Sangagot, and Prince Gotama, he gave six in marriage to six princesses of his own family, after having taken knowledge of their character; and, amongst the rest, besides the said six, the principal of the whole, Prince Bodi Goota, was married to the Priestess Sunam Dawnam, who had accompanied the embassy from Jambu-dwipa, but had not so mortified herself as to renounce the world. She belonged to the family of Budhu, and was the daughter of Bodhi Mittrasta, a priestess of the temple Hastalagalacaw Ramia. This priestess,

before her marriage, laid aside her yellow robes and was dressed in white, and ornamented with all kinds of precious jewels; and from the temple whence she came out to the palace of the king, the road was ornamented and beautified. She having been brought into the royal chambers, was delivered to the abovesaid prince; and provision was made for the happy pair from the king's treasury; and afterwards it happened that the issue of the said couple bore the name of Mehina Warawangsa.*

The next person of the abovenamed was called Prince Suria Gottra. Him the King Deweny Paetissa, with great love and affection, kept and maintained in his own palace. And now it came to pass that an exceedingly rich Brahmin, who lived in a village called Caloogam Piasa, in the kingdom of Mayaw,† having buried his riches in the earth, died, and went to another world; after which his daughter also died, but so covetous was she of her father's money, that she was again procreated in the body of a peahen, near to the said village; and the said pea-

* That is, the family of the priestess.

† The island of Ceylon was formerly divided into three kingdoms, namely, Pihity Rata, Roona Rata, and Mayaw Rata, which last comprehended the districts of Matura, Galle, and Colombo.

hen, when her time came, went and laid her egg on the top of the abovesaid hidden treasure, and there took care of the same. But a man of the said village happening to pass by that way, saw something in appearance like a small earthen pot, which proved to be the said egg, and, on examination, he found the shell of the egg to be transparent, insomuch that he could see something like the figure of a little child of the colour of gold walking in the inside; and the said man immediately determined to carry away this wonderful egg and shew it to the king, and to make the king a present of the same. For this purpose the man went one day to Anurahde Pura, and on the evening of the same day delivered the egg into the hand of the King Deweny Paetissa. The king had no sooner received the same than the egg opened, and, lo! a future princess sat upon his knee. The king having beheld this great wonder, made a sumptuous feast, and proclaimed by beat of tom-tom through the city that he should adopt her as his daughter, and was pleased to call her by the name of Maywrawatie, that is, the pea-hen maid; and, moreover, he brought her up in the most tender manner, and as if she had been the child of his own loins, till she came to the age of maturity; then he bestowed on her a most splendid dress, consisting

of sixty-four sorts of jewels, and gave her in marriage to the above-mentioned Prince Suria Gottra: and afterwards he conferred upon the said pair an abundance of gold and silver, men-slaves and women-slaves, oxen and buffaloes, and also lands and villages for their possession. And as for the hidden treasure, a plant called Batoo grew out of the spot where the same was buried, and the said plant, which by nature grows only to the height of about four feet, was no less than about six yards in height, and as thick as the areeka-trees; from which circumstance it came to pass, that the village where the said plant waxed to such an extraordinary size, was called Batoo Watta, and was given to the newly wedded pair; besides which, the king conferred on them the village called Walli Cola, and certain other villages of the Raygam Corle; the town called Nawn Cooroo-gama, in the country which was then called Mayawdoormy Rata, and certain other villages; the town called Goeda Gama, and certain other villages in the Cooroonaegal Corle; the town called Rammoon Goda, and certain other villages in the country called Sindooroowawnam Yati Nuwara. And the ceding of these towns by the king to the said couple was engraven on stone, and the same delivered to them. And afterwards the said

Maywrawatie, or pea-hen maid, having borne daughters, the king bestowed villages also on them, one of which bore the name of Sebala; but, in the course of time, the said name was changed to that of Sawooloowa; and then it came to pass that the descendant, by the mother's side, of the said Maywrawatie, when he came to be king, was called Jaya Maha Senaw Sawooloo-pracrama Bahu Maha Rajah, whose daughter having been married to the son of a king called Bhoota Wicrama Bahu Rajah, called Mehina Warawangsa, a descendant by the father's side of the aforenamed family, the said pair had a son, who also became king, so that this was a king who was descended of father and mother against whose nobility there was nothing to say, being both real descendants of the sun. This king being always an obedient disciple of Budhu, he became greatest of all men, and chief of all kings, of universal fame and renown, and beautiful of person; and the seat of his government was in the city called Sinkhandanam Sree wardana poora prawara, which city and fortress was accommodated with every thing that could be desired, and belonged equally to each of the three divisions of the island. It was ornamented with beautiful paintings, and contained houses with upper rooms, built of stone

resembling that called Keelawsa Coota, that is the silver stone, and built in regular rows; it contained several daggobas, and numerous houses with figures of Budhu, and places for walking, and ornamented gateways which glittered in the sun, streets pleasant to walk in, which swarmed with people of all nations; besides which, it was overflowing with riches, and guarded with a gate of thorns. And as for this king's court, it consisted of sagacious counsellors, adigars and desaves, who, being men deeply skilled in policy, could readily discern what would be the result of any occurrence or negotiation in the state; and with such a court as this, and with an army of soldiers, this king reigned in the said city. And thus, as it is mentioned in the story called Unrawdaw,* that 180,000,000 men went to Jambu-dwipa to make war against the city of Miyooloo, headed by the king called Choolani Brahma Datta Rajah, and having surrounded the city, they were put to flight by the sagacity of Maha Usa, who was the person that afterwards became Budhu, by his superior skill and judgment; so this king, by the assistance of his wise court, and the Cingalese and

* A tale of an incarnation of Budhu in the Pansia Panas Jutaka.

Malabar subjects which were then under his command, valiant as lions, made all his foes to flee, and dread his power.

A great army of Cingalese and Malabars once arose against this king, and having armed themselves with different kinds of weapons, they came with fury to make war against him, but, by the valour of his arm and wisdom of his counsels, the king came off victorious, and, like as the king called Dootoogameny, and other kings of Ceylon, from time to time vanquished the armies of the Malabars, so was this king in his time victorious over his enemies; for he prevailed against them like the overflowing of mighty waters, insomuch that his fame was spread to the ten points of the universe; and so universally benevolent was this king in the meantime, that the poets were zealous in celebrating his praise and extolling his charity, affability, and humanity, which virtue he eminently possessed and practised, with a view to the good of his soul. And, amongst other works of merit which this king performed, he caused to be buried near the city where he reigned some of the bones of Budhu, and over the same built a daggoba with a great deal of cost; and, moreover, near to the same place he set up a number of pillars around the said daggoba, which he

ornamented and built houses upon. He also, at a great deal of expense, built a house in the form of a figure of Budhu; and, especially, at the same place he built a house for the reception of all priests in general, and beautified the walls thereof. And besides all this, he caused to be built eighty-six houses in different parts for the priests, and such priests as were recommended for living soberly and piously he placed in the said houses, and provided them with all that was needful. Moreover, as this king had heard that to write a single character on the religion of Budhu was as meritorious as to make a figure of Budhu, he set to work and caused to be written a complete copy of all Budhu's sermons, &c. for the three different classes aforesaid, all of which contain 29,368,000 characters, and eighty-four parts; and also he caused the same, with the Palee and Cingalese translation, to be written in 30,000 books; and to complete this work he spent 60,000 massa. Thus this king, as he treasured up the religion of Budhu in his heart, by which he may some time or other become a Budhu himself, so in like manner he caused to be made a chest in which he deposited all the said books which he had caused to be written. And when the king heard that it was a very meritorious thing to make people hear

sermons, he caused the pavilion in which he held his audience, belonging to his own palace, to be adorned in the most beautiful manner: he also caused the road from the same to where the priests lived to be cleared and ornamented, invited the priests to come to his said pavilion, where he had prepared a throne for them on which to sit, and there, to great assemblies of people, he caused sermons to be preached from his own books, and that during the whole three watches of the night, making his wives and women to be present, and sit with attention from evening till morning; and the king gave to the priests for their trouble all the different kind of cloths with which the said place was ornamented. And, moreover, this good king caused one to be instituted as a learned priest, who was a great preacher of the three kinds of sermons, and came from another country with a train consisting of thirty-five people, built also a temple for them, accommodated the same with a place for bathing, a well, and a tank, &c. and supplied them with all they wanted for their maintenance, and caused hundreds of the high priests to be instructed by the said foreign priest in the laws of Budhu, and the Palee language; and thus was an eminent patron of religion. And he having heard of the above-mentioned

Cawantissa Rajah and other kings having bestowed great provision on the hermit-priests, he followed their example, insomuch that he bestowed on three hermit-priests who were famous for the holiness of their lives, and remained in the wilderness, all the necessaries of life which they required for a long time; and, when he was near leaving this world, he expended great sums in works of charity; and all this he did in expectation of being one day sovereign of all Jambu-dwipa. The king having likewise heard how former kings and nobles had contributed to the purifying of the religion of Budhu, and of the arrangements they made amongst the priests, he determined in this respect to follow their footsteps, and to this end he assembled all the priests, made diligent inquiry into their characters, and such as were approved worthy were promoted, but such as were accused of leading immoral lives, were stripped of their yellow robes and dismissed from the priesthood. And, moreover, by the side of the river called Maha Welly Ganga, which is compared to a necklace of pearls around the neck of the Queen of Ceylon,*

* This comparison is made on account of the said river springing from Adam's Peak, and enclosing Candy, otherwise Sineadayala Nuwara, in its course.

the king caused a house to be built of two stories, and adorned the same within and without; and afterwards, near the border of the said river he caused many houses to be built, made provisions for about 500 priests of the three divisions, or kingdoms, of the island who remained there; and as for the abovesaid eminent stranger priest, who came with thirty-five people, he was employed in ordaining 355 priests of the first order, namely, to the degree of teroonancy; which order of priests, according to the words of Budhu, have no less than 90,500,036 charges to obey, and all this the king caused to be done for the good of religion. It happened that this good king one day went to Adam's Peak on foot, and there worshipped the print of Budhu's foot, and offered flowers made of gold and silver, and pearls and precious stones. Moreover, the king, by this journey, took notice of the difficulty with which people who came from all parts ascended the said mountain, and therefore he caused bridges to be laid over the river, repaired the road, and caused 780 steps to be cut in the rock, in order that travellers might the more easily ascend; and also caused rest-houses to be made for the convenience of travellers on the road. And after expending a large sum of money, he caused a great flam-

beau to be made which was capable of containing 100 pots of oil, and this he lighted as a beacon on the top of Adam's Peak, in order to make his works visible to the world; and thus this king accumulated an infinite amount of merit.

This king also having heard of the great virtue that was to be obtained by going to the temple of Mahisangana,* that whereas a powerful king gains victory over his enemies by strength of arms, so victory was here to be obtained over spiritual enemies, namely, the fleshly and worldly desires; for this purpose, the king, to make his victory more sure, went one day to the same temple on foot, and as a king could not assume the character of a priest, he assumed that of a saint, and made an offering of a flag and pendant of gold and silver to the said temple, that the same might be always displayed, and also of camphor and other rich perfumes for incense.

In the mean time, Mahasen Rajah, who reigned at Pallaloop Nuwara, in Jambu-dwipa, not satisfied with maintaining 1000 priests from day to day, went alone and unknown to the place

* This was the first place where Budhu alighted on the Island of Ceylon.

called Utteramadura, and there wrought as a cooly, and gave his wages for the support of the priests; and the King of Ceylon, hearing of this, was ambitious to imitate or excel him, for which end he caused a spacious field to be sown with paddy, and the produce of the same he distributed to the priests of the abovesaid temple and many others; and, likewise, this pious king caused three large figures and thirty-eight small figures of Budhu to be made; he also caused a house of three stories to be made and covered with tiles, and caused the walls of the same to be painted, both outside and inside, with the figures of elephants and horses. The king also ordered a grand feast in honour of Budhu to be celebrated throughout all his dominions, by causing arches with plantain-trees and with cloth to be made, and banners to be displayed, and bunches of cocoa-nuts, &c. to be hung upon the said arches; made offerings of boiled rice and flowers, planted flower-trees and betel-trees, and, with a great number of all descriptions of people, elephants, chariots, and horses, with all kinds of dancing, singing, and playing, imitated the rejoicing which will take place in the Dewa Lōka amongst the gods and brahmas when the said king will become Budhu; and this feast he caused to be kept up in every city for the space

of full thirty days. And this king, from a sincere love of religion and steadfast adherence to Budhu, commanded many houses of three and even five stories to be built, which he caused to be painted; and by expending a great deal of money, even 3000 massas, he made other offerings most bountifully. The king likewise having heard what a meritorious deed the catina dhawna was, or the supplying the priest with clothes, by causing them to be manufactured from the tree in the course of one day, determined not to forget bestowing the same, and, besides, did not fail to supply the pious priests with every thing convenient for them; and also built 225 houses for them to live in. He caused to be made for the priests 500 beds and as many chairs, and all other kinds of utensils; and he gave to the priests 1460 pieces of cloth to make curtains for themselves, and to ornament their houses. The said king made, on a certain day, an offering of 1000 bill-hooks, hatchets, hoes, razors, needles, nail-cutters, and walking-sticks, to the priests.

The king at another time supplied the priests with water-pots of copper, fans, torches, and cans for holding oil; he also supplied them with another kind of pot for drinking water out of, made of copper; he also gave them

hair fans and white umbrellas, and all things that are mentioned in this book, and many that are not mentioned; he also bestowed on the priests elephants, horses, cows, buffaloes, and other useful animals, with a bountiful supply of all they could want, and in particular the catina dhawna, viz. the taking the cotton from the tree and making it into clothes in one day; and he also conferred the atapiricary upon as many teroonancies as were to be found amongst 879 priests, who came from the three different kingdoms of the island; and to the ganinanseys he gave each a suit of clothes, according to his degree. And for the people who ministered to the tooth, or dawtoon-wahansey, the king liberally bestowed, in order to assist them in their services, ten elephants and ten horses. Moreover, this king, besides what he bestowed on the priests, resolved also to assist the sixteen different sorts of beggars; and to this end he caused to be constructed a house in every street, at which houses he caused to be distributed victuals and clothing to the poor, in a most liberal manner. And this king ordered many temples to be built; caused a figure of Budhu to be made of copper, and of Budhu's full stature; besides which, he had a figure of Budhu to be cut of a cat's-eye stone, which

weighed seven drachms; and he ordered 189 more figures of Budhu to be made; together with 141 caranduas, or cases of gold, to be made for the tooth, each of which weighed thirty-five drachms; and bestowed, at another time, sixty-two elephants and horses, and 400 cows and buffaloes. The king having heard of the great merit there was in offering flowers, also directed to be made no fewer than 6320 flowers of gold and silver, and of different kinds of sweet-smelling flowers he offered no less than 6,480,320. Moreover, this king having heard of the great merit there was in offering lamps, he, besides the sweet perfumes of camphor and other oils, made offerings of no fewer than 125,350 lamps; and on the priests of the religion of Budhu, which religion is like a mine of the most valuable riches, he bestowed, at another time, 2182 suits of clothes. And the king contributed likewise 20,000 pieces of the coin called carooshawpa,* which was then current, for the purpose of repairing the temple at Bentotte, at which temple the tooth of the righteous priest, called Maha Cawsia Pastawiraya-wahansey, who, after Budhu died, was left as his representative upon earth, performed

* In value equal to about a pice and a half.

many miracles, and shewed wonderful signs; and besides that, for the ornamenting of different temples, and other charitable purposes, he expended no less than 587,000 massas; and thus was a benefactor to the world and religion.

Thus, from the time that Maha Summata Rajah became king of Jambu-dwipa until the present time, there reigned no fewer than 707,797 kings, amongst which, only 334,591 were duly crowned; and after that number had died, the king who then succeeded was called Ajasat Rajah, and he reigned in the city of Pelaloop Nuwara; and from then till Darma Sōka became king, 250 kings reigned, who were duly crowned, and being all of the family of the sun, were resplendent in power. And this king of Ceylon was also as a sun to the people, who might be compared to the flowers of a tank, for, as through the cheering beams of the sun the tank-flowers rear their heads and unfold their centuple blossoms to the air, so did the inhabitants of Ceylon regard this king with the utmost contentment, for by his bounty their hearts were made to rejoice; and, as at the sun's refulgent ray clouds and darkness are dispelled and disappear, so, by the interference of this king, the religion of Budhu was purified

from error and made to appear in perfect beauty; and in the end, as the sun, having through our hemisphere run his course, descends beneath the boundary of vision and leaves us involved in gloom, so this king shone out his last, was removed to the chambers of darkness, and left Ceylon to regret and mourn his absence.

Now, having given a detail of so many kings and their acts, the author observes, that when a corrupt priest is discovered, it is not good immediately to dismiss him from that service, lest thereby the cause of religion might suffer; and as the husbandman, upon discovering weeds amongst the rice, does not immediately root up the same, for fear of thereby damaging the rice at the same time, but lets both grow together till the grain can be properly distinguished from the weeds, and then he carefully spares the grain, but roots up the weeds out of his field, so, in like manner, must the corrupt priest be let alone till his works distinguish and condemn him, and then let him be thrust out, that the good priests may remain approved and the religion unspotted. And now may mankind be blessed with peace and brotherly love, one towards another! may I, the author of the book, be happy, wherever I may in future be

born; but I pray more especially that I may be born in the world where Maitri Budhu remains, and that I may come again into this world with him; and after worshipping and paying offerings to him, may I myself obtain the gratification of a Budhu!

RÁJÁVALI.

PART THE FIRST.

From the commencement of the Cingalese History to the arrival of the Malabars.

This book relates how this world was formed and consists; and gives an account of the kings who have reigned, and the particulars of their reigns.

As it appears in the Cingalese writings, there are an infinity of worlds, whereof 100,000 lacse of worlds are more precious than the other worlds, and 10,000 worlds are still more precious than those; and this world, called Magol-Sakwele, is more precious than all the rest.

This world contains thirty lacse 10,350 yoduns,* around which is a bulwark of stones, in the midst of which are standing the Trikutay,† each of them 30,000 yoduns in height,

* One yodun contains four Cingalese miles.

† Three rocks within the centre of this world, bearing the central rock Mahameru.

and on them stands Mahameru:* its height is one lacse and 68,000 yoduns, and 10,000 yoduns in circumference; above which stands Sakkraia-Bhavana† and Asura-Bavana;‡ and below the said great rock lies Naga-Bhavana.§

There are seven bulwarks of stones|| encircling the world's circumference, which gradually lessen one yodun in height from the innermost to the outermost, and they stand apart at regular distances. On the four sides of Mahameru are the four continents of this world. On the east, Purwa-widaihea, extending 8000 yoduns, to which belongs 500 islands; on the south, Gamboddwipay, or Jambu-dwipa, extending 10,000 yoduns, containing 500 islands, (one of which is the island of Ceylon); on the west, Apara-godawnea, extending 5000 yoduns, and it contains also 500 islands; and on the north, Uttara-kuru Deweene, extending 8000 yoduns, and also containing the same number of islands.

Among the four continents of this world, Jambu-dwipa is more valuable than the other three; and it contains 10,000 yoduns in land

* Signifies great rock of the universe.

† The place of the god Sakkraia.

‡ The place of Asuras.

§ The place of nagas or serpents.

|| Called Ratcole Pahoroo.

and water, out of which 4000 yoduns were sunk into the sea, and three of the remaining six were left for a wilderness.

There are 84,000 rocks encircling the great rock Mahameru, each 500 yoduns in height. There is in the said wilderness a great lake or valley, called Anotatte Wille,* and 500 streams descend into this lake from the different rocks of the wilderness. It is situated in a spacious plain, surrounded by five large rocks, 200 yoduns in height and fifty in circumference. The lake extends fifty yoduns in length, fifty in breadth, and fifty in depth, and is also surrounded by six other small lakes. On the four sides of the great lake are four holes; one is formed like the mouth of a lion, one like that of an elephant, one like that of a horse, and the other like the mouth of a cow. The streams which pour out of the said holes form the four large rivers which run through Jambu-dwipa. And there is another large river made through the country called Solikaray,† through the power of Maha Muni, or Budhu.

These following five are large and high

* A great lake standing in the midst of the forest of the Himmaleh.

† Coast of Coromandel.

rocks: — Supiriseya-Parwattea, Chittra-Kuta-Parwattea,* Kalikute-Parwattea, Gandemane-Parwattea, and Kailaisa-Parwettea.† Three of the said rocks have caves in them, and one of the caves is called Miny-Lene, which is full of precious stones; and one Ran-Lene, which is full of gold; and the other Ridy-Lene, which is full of silver. On the fourth rock stands 500 palaces, wherein Passoo Budhus‡ live; and one of the said palaces is full of flowers, belonging to Gandhi,§ who preaches on every quarter-day of the moon to all the gods, in order to make them happy.

This world, Jambu-dwipa, is a field of charity, and is more precious than the glory of the gods, and the glory of Bamboo,|| which is more precious than either of the heavens. Bodimandelea¶ stands in the country Maddhya Desa, in the middle of Jambu-dwipa, on the eastern side of which stands a city or land called Kajangele-Niyan-

* Rocks situated in the said Himalawane.

† The abode of the Eeswera.

‡ Signifies an inferior Budhu, who never rises during the existence of the superior Budhu, or his government.

§ The god of smell.

|| Brahma, or the supreme god of the Brachma Soka.

¶ Signifies the place whereon stood the tree Bogaha, worshipped by the Budhists.

game, which is 600 Cingalese miles distant from the said Bodimandelea. On the east of the said village stands a very large and high tree called Salkworksay.

On the south of Bodimandelea is the river of Sallawaty, on the west of which stands the village of Swetakarna, 500 Cingalese miles distant from Bodimandelea; on the south-east stands the village of Tonawnam-Bomonogame,† 500 miles distance from the said Bodimandelea; and on the north stands a rock called Ussirat dejenam Parwattea, which is also 500 Cingalese miles distant from Bodimandelea. From Salkworksay to the said village of Tonawnam-Bamonogame Brahmana, eastward, is 1200 Cingalese miles; and westward is the village of Sewe-Karnea; to the north are rocks measuring 10,000 Cingalese miles. On the east side of Bodimandelea are situated seven cities: Hastipura-Nowara, Natange-Nowara, Sawira-Nowara, Sawoerawde-Nowara,* Panderike-Nowara,* Callingoo-Nowara,* and Ruanaukara-Nowara;* on the south-east of Bodimandelea are situated six cities, namely, Sewat-Nowara,* Jayetoru-Nowara,* Sawgela-Nowara,* Cosawatty-Nowara,*

† A village of Brahmins.

* Cities in Jambu-dwipa.

Rajegaha-Nowara, Migolu-Nowara;* on the south of Bodimandelea are situated six cities, namely, Aristepura-Nowara,* Colisawogan-Nowara (a city in Ayodhyapur), Indipat-Nowara,* Kururatte,* Varenesà-Nowara* (Benares), and Kimbolwatpura-Nowara (Kapilawastoe, the birth-place of Budhu); on the west of Bodimandelea are situated seven cities, namely, Sinhaba-Nowara,* Aristepura-Nowara,* Wisalamaha-Nowara,* Cosawbea-Nowara,* Pellalop-Nowara, Karune Garnoda-Nowara, and Dantepura-Nowara; and on the north stand seven principal cities, namely, Uttarapanchala-Nowara, Rajewarawas-Nowara, Taksala-Nowara, Cosinara-Nowara (or Cochin China), Taumboo Parnie, Gauwade Desa (near Calcutta), Gawndare Desa (Kandahar).

These thirty-three cities stand as above mentioned, and it is known that the Budhus, powerful monarchs, powerful gods, great and rich people, the second Budhu, and eighty great Sawowan† were born there; and that the religion of Budhu is established within the above-mentioned thirty-three cities.

* Cities in Jambu-dwipa.

† Signifies holy priests who will experience no further transmigration, but on dying attain Nirwāna.

The following are the cities which do not follow the law or religion of Budhu, viz. Bangala-Desa (Bengal), Armene-Ratte (Coromandel), Wagoo-Ratte (near Bengal), Congane-Ratte (Kongs), Cannada-Ratte (about Maleyalam), Sindura-Desa (Sindhy), Marakkele-Desa (Arabia), Neropal-Ratte (Nepaul), Godjera-Ratte (Guzzerat), Niggojjere-Ratte, Dolowera-Ratte (on the coast of Malabar), Sare-Ratte, Wadiye-Ratte (the country of Wadoegas), Wirekaty-Ratte, Callian-Ratte (about the country of Wadoegas), Porena-Ratte, Wasu-Ratte, Canarte-Ratte, Lalaste-Ratte, Pellere-Ratte, Kawke-Ratte, Mallewe-Ratte, Maleyore-Desa, Pandere-Desa, Chine or China-Ratte, Maha China or China-Ratte, Caws China-Ratte, Yandeseya, Bamboroo-Desa, Pretyal-Desa (country of the Portuguese), Nalisaneye, Palwakkea, Noremaky, Ormaneya, Porene-Ratte, Pandy-Ratte, and Soly-Ratte.

There were five beings who should become Budhu, and reign for one calpa; and this calpa is called Maha-Baddra Calpa, for which five Budhus were appointed to reign, viz. first, Cacoosanda; second, Coonawgermanam; third, Cawsyapa; fourth, Goutama; and fifth, Mittra, who has not yet become Budhu; but after his reign

is to be expected the end of the world; and this world* is now called Mahabhaddra-Calpa.

Now that we are speaking of the reign of the fourth, or our own Budhu, before his reign all the inhabitants of the world died after living ten years only; but since, from ten their lives were increased to an asanka.† But by sin the age of man was again lessened: they began to die from the plague which descended from heaven; and thus it will be till the end of the antah-calpa, that the age of man will increase and decrease five different times before the end of the world.

In the first antah-calpa the God of the Sun began to give light to the world; and on the same day, as soon as the rays of the sun appeared, a prince was born from heaven, and all the inhabitants who came into existence at that time were born in the same manner, and were Brahmins, who took the said prince as a chief over them, because he was born on the first day the sun began to give light to the world; so that they

* The period of the present mundane system.

† This account cannot be expressed in English, or it may be called countless. Asanka is not, correctly speaking, a positive number, but properly it signifies an indefinite space of time, which is beyond calculation from its inconceivable extent of duration.

called him King Maha Sammatta, whose person is resplendent as the rays of the sun, and who had power to ascend into the heavens, in order to prevail or intercede for the great multitude; and when he speaks there issues from his mouth the smell of the flower Mahanil to the distance of one yodun, and from his body issues the smell of sandal. The four deities Siddhi Vidya-dharya* keep guard over the abode of the king, and each of them wears a sword. The said king reigned an asanka of years, and in his time every living thing had the same age; and at the same time the lion was taken as king among the beasts, the bird called hanza† over all the feathered tribes, and the fish called ananda over all the fish.

The son of the King Maha Sammatta was called King Rojenam, who reigned an asanka of years; his son, King Calany, reigned the same number of years. His son Mandatoo was Chackrawarty-Rajah,‡ who had such power that

* Holy possessors of knowledge.

† The hanza is the goose, and is honoured in China and Birmah, being the standard token of the Burmese as the eagle was of the Romans.

‡ Signifies a powerful emperor, whose reign is extended to every part of the world, and who as a rahat is able to walk in the air.

he caused gold to fall like rain to the earth, and gathered the drops into a place thirty yoduns in circumference. The said king continued in this world for a considerable time, and by the same power ascended to heaven, and there he enjoyed happiness for a great number of years; and from thence he again descended to this human world, and reigned another asanka of years. His son, King Charanam, reigned also an asanka of years, and his son, King Upechaure, reigned the same number of years: his son, King Chatiya, reigned the same number of years. The said King Chatiya wishing to promote the bramin called Coracambaka, who had been his schoolfellow, into the office of prime minister, said that Capile, who was the prime minister at that time, and eldest brother to the said bramin, was younger than the said bramin. The king sent these tidings to the multitude, who were gathered together, and wondering at the king's purpose, it being contrary to the truth Then the king told a falsehood, being the first ever uttered, by saying that the prime minister was younger than the said bramin, so that by this falsehood the bramin obtained the office of prime minister; and immediately after, the earth opened, and swallowed up the king, who descended to hell; since which time falsehood has

increased in the world, by which means the kings have ever since lost the favour of the gods.

The said king had five sons: one reigned in the city Hastipura, which is situated on the east of Barenes; one reigned in Aswapura,* which is on the south; one reigned in the city Sinhapura, which is on the west; one reigned in the city Dadepura, which is on the south-east; and the other in the city Uttrapanchale, which is on the north. The succeeding kings caused their brothers or ministers to protect and guard them, instead of the four deities.

The eldest son of the said King Chatiya, called King Aloowanaw, by taking warning of the doom which had befallen his father, continued his reign according to the custom of the former kings, and he reigned an asanka of years, and during his reign none of the inhabitants uttered any sort of falsehood. The other four brothers of the said king had 84,000 children and grandchildren, who continued to watch over and guard their kings as above stated. The son of Aloowanam, called King Poonchy Moochalinde, reigned an asanka of years; his son, King Sawgara, reigned the same number of years. He had

* A city in the middle kingdom of Jambu-dwipa.

about 60,000 sons, who divided Jambu-dwipa among themselves, and each of them reigned in separate cities; and after a great number of years there were made different ranks and royal families from their descendants, but they were all at first of one rank, called Maha Summatta. The king called Sorimy, who was the eldest amongst the 60,000 kings, reigned an asanka of years in the principal place. His son, King Bawgry, reigned the same number of years; his son, King Rochy, reigned the same number of years; his son, King Maha Purtawpe, reigned the same number of years. In his reign he ordered his own son, called Dampale, to be killed by a murderer called Abimale, when he was seven months old, by cutting off his hands and legs, because the queen did not stand up from her seat when the king came in, as she had the child in her lap; for which impious act this king was condemned to hell; and since that period the horrid crime of murder has prevailed in the world, and from that period the kings have lost their bodily beauty by degrees, but did not lessen their age.

The son of the King Maha-Purtawpe called King Panawda, reigned an asanka of years; his son, King Maha-Panada, reigned the same number of years; his son, King Soodasurna,

reigned the same number of years, and was a king Chackrawarty; and in his reign he caused to be made a large and valuable city, extending twelve yoduns. His son, King Neroope, reigned an asanka of years; his son, King Maha-Neroope, reigned the same number of years; and his son, King Asmat, reigned the same number of years. These are the kings who reigned an asanka of years each, and held the title of Maha-Summatta.

The sons and grandsons of the said King Asmat did not attain to the same age as the former kings; and, on account of their sin, they were out of favour with the gods, and so they reigned each only one kale of years in the city of Migoloo Nuwara. The most powerful king among them was called Maka-dewe, who, on seeing his first gray hair, caused the same to be plucked off, and resigned the throne to his son called Maha-Dewe, and went and remained in the wilderness for 84,000 years as a hermit, and from thence he transmigrated into the world or heaven called Brahma Lōka; and since that time the title of Maha-Summatta was changed into the title of Maha-Dewe. There were 84,000 kings who had the title of Maha-Dewe, all of whom, on seeing the hairs of their head become white, also went and remained in the wilderness

as hermits, and afterward transmigrated into the said world or heaven called Brahma Lōka: each of the said kings reigned 337,000 years.

The kings who reigned afterwards did not follow such examples as the former kings, who on growing grey-headed became hermits; and then the title of Maha-Dewe was changed into the title of Asoke, and again the title of Asoke was changed into the title of Okkasa. The succeeding kings were called Adeye Dastareye Rameye, and altogether 100,000 kings had the title of Okkasa. Some of them reigned 50,000 years, some 40,000 years, some 30,000 years, some 15,000 years, some 10,000 years, and some 5,000 years; and at the end of all these there reigned a king called Okkasa, whose descendants were called Udeyebaddea Denanjya, Corawyua Wessantara Senhisaye; and altogether were 100,000 kings, and some of them reigned 10,000 years, and some less. Among the said number of kings there reigned one called King Sotte: his son, King Atte Trity Okkawse, had 500 wives; and amongst them the principal queen was called Sabawatie, and she bore to the said king a beautiful prince called Jantoo. When the said prince became five years old, the queen dressed the prince with flowers, and presented him into the hands of

the king, saying, " King, behold the beauty of your son!" The king, on beholding such a beautiful boy, looked at the face of the queen, and told her that she might request any thing she liked for the trouble she had experienced in bringing forth the prince, to which the queen replied that she would apply whenever she had occasion; and, accordingly, some time afterwards, when the prince grew up, the queen requested the king to resign the throne to her said son; on which the king, moved with compassion towards the other four princes whom he had loved very much, told the queen that he could not comply with her request, as he had got four more princes by his former queen; and thus replying, the king could not restrain his anger, but withdrew to his bed-chamber. A few days after that, when the king was somewhat composed, the queen addressed him, saying, " You are the king of truth and justice: is it proper for your majesty to tell a falsehood, such as your majesty did, and did your majesty never hear of the king* who first told one having gone to hell by the opening of the earth:" and thus she admonished the king, so that the king

* The same event is told with much less circumstantiality in the former histories.

was ashamed and could not bear his affliction, and calling the four princes of his former queen, related to them the whole circumstance, embraced them, and shed a flood of tears over their heads, and recommended them to depart to another country, and to take with them as much people and jewels as they liked, except the following articles, which a king always makes use of; viz. a hair-fan, a golden band which the king used to tie on his forehead, a golden sword, a golden pair of shoes, and a white umbrella; and so they took leave of the king and departed. Upon hearing this, all the following people left the country and accompanied the four princes; viz. the daughters of the said king, with their attendants and property, 1000 ministers, brahmins, rich men, and several thousands of merchants; and on the first day the whole company proceeded on their march as far as a mile, on the second day they marched eight miles, and on the third day they marched twelve miles, pursuing their march in the wilderness, and on one side of the city called Bareness;* and there the princes took council, and spoke amongst themselves, saying, "if we take a town not belonging to us by force, it will greatly tarnish our

* Benares.

fame;" and so they determined to build a new town. One of the said princes remained there with the multitude to clear the wilderness, and when the others went through the wilderness in search of a good place to make a town, they found a hermit called Capilawastoo, at the foot of a bogaha-tree, in front of a lake, which hermit had devoted himself to piety and religion. He asked the princes what they inquired for? and the princes related to him that which they searched for; then the hermit advised them to place their city where his own hermitage stood, and also he gave them encouragement by reciting to them a good account of the said ground, saying, that when the foxes happened to run after the hares, as soon as the hares came to that hermitage they used to turn about and run after the foxes, and in like manner the does after the tigers, &c.; likewise, that any person or persons who should live in this place would always be in great favour with the gods and brahmas, and also be able to vanquish their enemies in time of war; therefore that this ground would be the most proper for their purpose; and also the hermit requested the princes, after they made the city, to call it by his own name, Capilawastoo; then, according to the advice given by the hermit, the four princes built

the city, and gave it the name of Capilawastoo Pura.

The princes next considered that if they should unite themselves by marriage to the other castes, it would be a disgrace to their rank and dignity, so that they took four of their youngest sisters as wives for themselves, and their eldest sister was honoured and kept as their mother. Upon hearing that the princes did not unite themselves to any other caste, their father was very much pleased, and joyfully called them royal princes; and since that time the title of Okkawel was changed into the title of Sankkewansea; and thus there were 240,770 kings who reigned in the said city, also known by the name of Kimbolwatpura Nuwara, by the title of Sakke wanseya. It came to pass that the eldest sister of the above-mentioned four princes who builded the new city Capilawastoo Pura, was seized with a dangerous leprosy, upon which the said four princes took consultation amongst themselves, saying, that if the said princess should remain any longer with them, the said disease with which she was seized would be communicated amongst them; then they took the said princess into a carriage with them, under pretence that they were going to bathe, and so they carried her to some yoduns'

distance in the wilderness, and there they made a large pit, and on the bottom of it placed planks, and sat the said princess in the pit, with all kinds of necessaries to support her for a long time; and the mouth of the pit they also covered with planks, over which planks they laid earth: afterwards the said four princes returned back to the city. In the meantime, the King Rama, who reigned in the city Bareness, was seized with the said disease, and knowing himself that it was a dangerous disorder, resigned the throne to his own son, and went into the wilderness. There, in his great hunger and thirst, he began to eat the bark, leaves, and flowers of a tree, and lived in a hole which was in the middle of a tree called Colongaha, and by that means he was recovered from his disease: after he was well recovered, he made a wooden stage in the said tree, twelve cubits from the ground, and there he kept fire: after that time, his only support was the remainder of the beasts which he found killed by the lions and tigers and other furious animals: and while he lived in this manner, on a certain night a tiger came near to the pit in which the above-mentioned princess was buried, and as soon as he caught the human smell, he began to scratch away all the earth which covered the surface of

the said pit; and when he thus had broken open the planks which were placed on the mouth of the pit, the princess perceived the tiger, and cried out with a dreadful noise; so upon hearing the human voice the tiger left the place and ran away. The King Rama, who lived in the neighbouring tree, was surprised to hear a human voice in the midst of the wilderness, therefore as soon as the day began to break, he descended from the tree, and searched round about for the voice that he heard in the night; when he discovered the mouth of the pit, which was covered with planks, he removed the same, and found a human being in the pit. The King Rama asked who was there? the princess answered, "I am a human being and a female." King Rama thereupon called out "I am a man: come out." The princess answered, "I am the daughter of King Okkawre, and though I should lose my life I will not lose my honour and rank." Thereupon King Rama said, "I am the King Rama, of the city Bareness: come out." The princess replied, "My lord, I am afflicted with a dangerous disease." King Rama then said, "I had the same disease, but was cured by myself; and I know a remedy to cure that malady: come out." Thus, upon the persuasion of the king, the princess came

out of the pit, and the king carried her into his hole of the tree, and provided her with the same remedies which recovered him from his disease; and after she was recovered of the same, the king lived with her, and the said princess bore to the king twins at sixteen births, altogether thirty-two beautiful princes; and they all lived together in the hole of the said tree.

When an archer of the city called Bareness Nuwara went on a hunting expedition into the said wilderness, he accidentally met the king in the midst of the same, and after making a low reverence to the king, he informed him that he was an archer of the city Bareness Nuwara, and thereupon the king inquired of him after the health of his son, who was the king of that city; and the king was greatly satisfied with the good information that he received from the archer. The archer seeing the thirty-two young princes standing round about the king, asked the king "whose sons were they?" and the king answered that they were his own. The archer returned to the city Bareness Nuwara, and informed the king of the above circumstances, and how his father lived in the wilderness. The King of Bareness, together with a great multitude of people, thereupon went into the wilderness in search of his father,

and when he found his father he embraced him with joy, and requested him to come to his country of Bareness, but the father refused to comply with the son's request; on which account the son sent to his city for every thing necessary to make a new town, and caused the colon-tree to be cut down, and made a new town upon the spot; and caused to be cultivated many paddy fields, and many dams and ponds to be made, and also furnished his father with a proper guard, and many citizens to live in the said new town; and after he had finished every thing to his father's satisfaction, he returned back to his city Bareness; and the new city was called by the name of the said colon-tree, viz. Colan Nuwara.*

The four kings, the brothers to the queen of the King Rama, had eight daughters each, altogether making thirty-two princesses; and when the King Rama asked the said thirty-two princesses in marriage for his sons, the fathers of the said princesses refused, saying, that it was a disgrace to give their daughters in marriage to the sons of the king of Bareness.

However, the said thirty-two princes sent private letters to the daughters of the said four

* A city in the middle kingdom of Jambu-dwipa.

kings, and when the princesses came to bathe in the river the princes came there also, and each taking a princess by the hand, carried them into the city of Colan, or Dewodanam Nuwara.* The fathers of the said princesses having heard that their daughters were carried to the city of Colan Nuwara by their own nephews, they rejoiced; and since that time the princes of the city of Kimboolwat have continued to take in marriage the princesses of the city of Colan Nuwara, and the princes of Colan to take the princesses of the city of Kimboolwat; and by that means the royal families of the said two cities are of one rank. From the King Maha-Sammatta to the King Saddene, or Sooddodana, there reigned 700 and 7797 kings, and out of them were 334,593 crowned kings. The King Saddene had two younger brothers, called Amitodenea and Possodenea.

Now we shall speak about the kings or royal families of Srilake, that is Ceylon. The King Calingo in his reign gave his daughter in marriage to the King Wango, and the said queen bore a beautiful daughter to the said king: the astrologers prophesied, by the birth-planet of to the said princess, that when she should attain

* A city in the middle kingdom of Jambu-dwipa.

the years of maturity she should become united to a lion, and bear him children; and they reported the same to the king, on which account the king caused to be made a palace which contained seven galleries, and he kept the young princess therein, with proper guards around the same. However, after the said princess had attained to years of maturity, in the night-time she privately left the palace from sensual desire, and coming into a road, she fled away with a party of merchants who were passing on the said road, and on their way through a wilderness of the country called Lade Desay,* a lion fell upon them and caught the said princess. The lion seeing her beauty, he carried her into the wilderness and united himself to and lived with her. It came to pass that the said princess bore twins to the lion; the eldest of the twins was a male, and the youngest a female. When the lion's son grew up, he asked of his mother what was the reason that she and his father were not alike? Upon which, the mother informed him of the whole circumstance, and how she came to unite herself with the lion his father; and on the next morning, after the lion went in search of food, the son of the lion opened the stone

* Properly Rawdha, a country near Goude Desaya.

door of the cave in which they were shut up, and walked five yoduns, and on perceiving that he was then at a great distance, he turned back and returned to the cave, and took his mother and sister upon his shoulders, and began his journey towards the city of Wango Ratti, and safely arrived in the said city. At that time the said city was governed by the son of the uncle of the princess who lived with the lion; and the said princess and her two children presented themselves to the king, and lived in the said city.

When the lion returned back to his cave, he found missing his wife and children, and was greatly distressed on that account; and on the next morning he left the cave and followed his wife and children, and when he came to the said city he killed some people whom he met in a village near. When the king was informed of the same, he gathered his troops and sent them to destroy the lion; but when the people surrounded the wilderness, the lion roared, and fell upon some and killed them, and the others escaped and ran away. Then the king having been informed of the same, ordered the tom-toms to beat, proclaiming that any person who should kill the said lion should have a part of the country as a reward for the

same. Now when the proclamation was made through all the city, the son of the lion offered his service, and prepared himself to go and kill his father; and, accordingly, took his bow and arrows and went into the wilderness wherein the lion was, and cried out with a loud voice, "Come, lion!" The lion was greatly dissatisfied on hearing his son's voice, and came running to meet him; and as soon as the son saw the lion, he shot the first arrow, but on striking him its point was turned backwards, and fell harmless to the ground: in like manner did it fall out with the second and the third arrows which were shot at the lion by his son; but when the lion's son took the fourth arrow the lion saw it, and thought within himself that his son wished to kill him, and therefore resolved that he would tear him in pieces. Then with that intention he fixed his eyes upon his son, and in that moment the arrow wounded him on his forehead, by which wound the lion fell on the ground; then he called his son, and laying his head on his son's lap, made affectionate mention of his wife and daughter, and died. The lion's son then cut off the lion's head, and presented it to the king.

The said king caused a new city to be made in the country called Lade Desay, and

gave it the name of Sinhaba pura Nuwara;* and the son of the lion, whose name was now Prince Sinhaba, was made the king of the said city.

The King Sinhaba took to wife his sister, the daughter of the lion, otherwise Princess Sinhaba; and this queen bore King Sinhaba twins at sixteen births: the first-born was called Wijaya. He was a great and fortunate prince. On working his planet the astrologers prophesied at his birth that he should have such power as to destroy the devils of Srilake or Ceylon, and become king of the same; and also 700 boys were born on the birth-day of the said prince, who all grew to be giants.

When the said Prince Wijaya attained his age, he collected together the said 700 giants who were born on his birth-day, and they were his only attendants and companions. When the said Prince Wijaya, with his 700 giants, began to torment the inhabitants of the city, they assembled themselves and represented the same to the King Sinhaba. Then, upon the information of the people, the King Sinhaba became enraged† against his son Prince Wijaya; and

* A city in Wagoe Ratta.

† The character of Wijaya is more enlarged on in this his-

on the seventh day after the death of our Budhu, the Prince Wijaya and his 700 giants were sent on board ship, and banished from his father's kingdom; and when the said ship was sailing towards the country Rune-Ratte,† in the midst of the sea, they perceived the large rock called Samante Cooteparwattay, or Adam's Peak, on Ceylon, and then they concluded amongst themselves that it was a good country for them to reside in; and so they landed at the place called Tammenue-Tota,‡ in Ceylon, and went to rest under the shadow of a neighbouring tree, the Nogigaha. At that time Ceylon was inhabited only by demons: no human inhabitants were to be found therein. And after the war of Ravana, before the present or fourth Budhu appeared as such, Ceylon had been inhabited by demons for the space of one thousand eight hundred and forty-four years; but no human inhabitants during that time were on Ceylon; and after the fourth Budhu came, and on the day when he was preaching to a

tory than in the Mahawanse or Ratnacari. The story of the destruction of his parent is evidence of a cruelty and violence of disposition, which the incident developed in the Rajavali corroborates.

† The southern third part of Ceylon.

‡ A ferry about Wanny.

great multitude, at the place called Weluwena-Ramaya,* in the city Rajegaha-Nuwara, he saw in a vision that Ceylon was inhabited by demons at that time, and also that it was formerly inhabited by human beings; and that during the reigns of the three former Budhus they revealed the religion amongst the inhabitants of Ceylon, and that there were built different temples thereon.

After the expiration of nine months from the day that he became Budhu, according to the custom of the former Budhus, he ascended to the Dewa-Lōka, from the said place called Weluwena-Ramaya, and came to Myangemea,† in Ceylon, and there standing in the air, he requested permission from the demons to descend; then after he descended he caused a thick darkness to cover every part of Ceylon, and then beams of light of different colours to issue from his body, which went through every part of this world, and also throughout the world of Brachmas; and at last caused a large fire to burn throughout Ceylon, by which the great number of demons were terrified, and were ga-

* One of the Budhu's own temples, situated in the Bamboo forest.

† A temple in the district of Wellassa, in Ceylon.

thered together on the sea shore; and the whole number of the demons, without being able to go further, bewailed their destruction, and with great lamentation complained to Budhu, and begged his favour. The Budhu, by his great and mighty power, caused the demons to go to the place called Yakgiri Dewina.* And the second time for the sixth year after he became Budhu, on the day of the full moon, in the month of May, he came to Calany, in Ceylon, and settled the dispute which had taken place amongst the Nagas, after that they presented him with a minnypaly; and so Budhu remained there three days, preaching religion to the Nagas. After three days he returned to his temple of Deworan Vihari; and, for the third time, on the end of the ninth year after he became Budhu, on the day of the full moon, in the month of July, he came to Ceylon again, and preached at the sixteen consecrated places in Ceylon, and so went to the place called Getewena-Ramea. On the last day of his stay Budhu preached to all the gods and brachmas of ten thousand worlds.

He spake in their presence, and said that his religion had such power as to continue for the

* Yakgiri Dewina signifies an isle in or about Manaar.

space of 5000 years; and according to the power of the former three Budhus, called Cacoosanda, Coonagame, and Caswyapa, who planted bo-trees in Ceylon, and revealed the law of the religion, so in the same manner his bo-trees shall be planted in Ceylon, and the law of his religion amongst the inhabitants thereof; and the same should be preserved there for the space of 5000 years. And, moreover, Budhu called the god Sakkraia, who had the care of this world, or the Magol Sakwele, and gave Ceylon into his charge, and also gave him some water and thread, which he had prepared to give to the Prince Wijaya, who should become king of Ceylon, as a charm to keep him secure and out of dangers; and afterwards Budhu gave the island of Ceylon into the charge of the god called Upolwan, and departed this life.

We left the Prince Wijaya and his 700 giants, who landed on Ceylon, under the shadow of the tree Nogigaha. Then while the Prince Wijaya and his giants were sitting down under the shadow of the said tree, the god Upolwan came there, in the shape of a hermit, dressed with a yellow robe. He put the above-said thread round the neck of the Prince Wijaya, and sprinkled the water over the 700 giants, and so went to the world of gods.

On the day that Budhu sent the demons who were in Ceylon to the place called Yak-giri Dewina, 700 demons absented themselves in the wilderness of Jammenawanea, and they lived in the places called Laygale and Laggala, in Ceylon; but a goddess, or female demon, called Cawany, who was in Ceylon, and had three breasts, had formerly been informed by the god Isewerea that whenever her middle breast should be decayed, she would have the fortune to get a husband; and on the day when the Prince Wijaya and his giants landed on Ceylon, the said female demon Cawany found her middle breast decayed, on which account she was very glad, recollecting what she had been told by the god Isewerea. And on the same day, while the said Prince Wijaya and his giants were sitting under the shadow of the bo-tree, the said goddess Cawany took to herself the form of a bitch, of four different colours, and came to the spot where the said Prince Wijaya and his giants were sitting down; and as soon as she came there, she went directly to the prince and kissed his foot, and moved her tail with demonstrations of pleasure, and ran away immediately. After the bitch ran away, the Prince Wijaya, thinking within himself that there might be human inhabitants in the neighbour-

hood, sent his giants, one by one, to inquire; and when they reached the place of the above-mentioned goddess, Cawany, she laid hold of them, and tied them in a tank, and covered their heads with the leaves. The prince finding that his giants did not return, bound the charmed thread round his neck, and took his sword in his hand, and descended in search of his giants. He came to the borders of the said tank where they were hid, and seeing the marks of the foot-steps of the giants, which they had left on going into the tank, but no sign of their having ascended out of the same, he began to be afraid and very sorrowful; but, turning about, he saw a woman sitting in the shade of a nuga-tree, spinning thread, which appeared like shining gold, and immediately he suspected within him-self that this person was the cause of his having lost his giants.

He repaired to the place where she sat, and seizing her by the hair of the head, ordered her immediately to tell what had become of his giants. The said demon (for this was the per-son who had formerly appeared to the prince in the form of a bitch,) immediately replied, "O prince! do not take my life, but promise to make me thy queen, and I will restore to thee thy 700 giants." The prince thereupon requested her

to confirm her promise with an oath; and accordingly she on her part made an oath, the purport of which was, that should she not deliver to the prince his giants, the pap which was on the middle of her breast should wither and decay. The prince then promised that he would make her his queen, and ratified it with an oath, the tenor of which was, that should he not fulfil his promise to her, the seed sown in Ceylon should be unfruitful.

She accordingly restored the said 700 giants to the prince, and at the place called Tamana-adawia a palace was built for the fulfilment of the promise; and the said demon furnished him and his giants with paddy, and rice, and cocoanuts, out of the wilderness.

On the same day, at night, the she-demon who resided at Laygala was to be married to the demon who resided at the place called Laggala; and the prince hearing the great noise of the wedding, asked his intended queen what was the cause of it. On being informed of the reason, he replied, that it was impossible for them to remain in such a country as this, which was inhabited by demons. Whereupon the said demon, Cawany, replied to the prince, that she would transform herself into a mare, and that the prince should ride upon her, and with his

sword cut the demons to pieces. Accordingly, on the next morning Cawany transformed herself into a mare, the prince mounted upon her, and with his 700 giants marched to the place where the wedding of the demons was held, and there they slew all who were gathered together at the wedding; and so great was the destruction that the blood flowed like water about the said place, which was called Sriwatpura; and having returned from their destruction to Tammenamwara, the said Cawany was made queen.

The giants, however, with reverence approached the prince, and prayed that he would admit of his being crowned king; but the prince answered, that while united with a demon it never could take place; and so saying, sent a magnificent present of precious stones to the king of Pandy, requesting that a princess might be sent to be his queen, and 700 women to be wives to his giants, and with them five sorts of tradesmen. And these having arrived, Cawany the demon was driven away, the princess of Pandy was made queen, the 700 women were delivered to the giants, and the prince was crowned and began to reign as king.

Cawany, out of revenge, made to herself a tongue of diamond, with an intention of killing

the king, but by this time Budhu had delivered the care of Ceylon to the gods called Sacra Brahma, Iswara-kihi-Relle, Uput-Saman, and Coomara, which conservators being watchful over the king, caused the said diamond tongue to be broken, and Cawany herself they turned into a stone, and preserved the said king until he had reigned thirty years, after which he died and went to the Dewa-Lōka.

The queen having been barren, there was again no king in Ceylon, on which account the people elected the late king's minister, called Upatissa, to be king; and he, after his coronation, left the above-said city of Tammana Nuwara, and built a new city, which he called by his own name, Upatissa Nuwara, and there he reigned and kept his court.

In the meantime, the brother of the late king, Wijaya Rajah, and the son of Samitta Rajah, attended by thirty-two ministers, came from the city Saugal Nuwara by ship, and arrived at the haven of Tammana Nuwara, and repaired to the new city Upatissa Nuwara, dethroned the reigning King Upatissa Rajah, and proclaimed himself king by the name of Panduwas Rajah. But although the said person was crowned king, he had no queen; but the three kings, Sudo-dana, Pusso-dana, and Amito-dana,

who were the brothers of the king who was the father of our Budhu, the master of three worlds, had amongst them six princes and a princess; which princess had become a priestess, and put on the yellow robes; and the said princess, with thirty-two female attendants, and a large retinue, embarked at the city of Kimbulwat-pura, and came by sea to Ceylon. Having visited the King Pandewas Dewe Rajah, he inquired concerning their arrival and intention; and having understood that the princess had taken the voyage with an intention to become his wife, he desired her to lay aside her yellow robes; then he made her his queen: and the thirty-two female attendants which the queen had brought with her he gave to his thirty-two ministers. In the meantime the above-said six princes, the brothers* of the queen, embarked at the city of Kimbulwat-pura, and also arrived in Ceylon; and having visited the king, and inquired concerning their sister, the king bestowed upon each of the princes places for them and their retinues to remain.

One of the said six princes was called Ramagot Sakya Camara, and the place which was

* Amongst the Cingalese people uncles are called fathers, and cousins brothers and sisters.

appointed for his residence was called after him Ramagot-pura Nuwara.

Another of the said princes was called Oeroewel Sakya Cumara, and the place which was appointed for his residence was called Gampala Nuwara.

Another of the princes was called Wijita Sakya Cumara, and the place appointed for his residence was called Wijeta-pura Nuwara.

Another of the said princes was called Anuraw Cumara, and the place appointed for his residence was called Anuradhe-pura Nuwara.

Another of the said princes was called Sudodana Sakya Cumara, and the place appointed for his residence was called Mawgam Nuwara.

The sister of these princes brought forth to the King Pandewas two children, a son and a daughter: the name of the son, who was the eldest, was Ambow Cumara; and the name of the daughter, who was the youngest, was Mantri Bisa. And now it occurred that the perjury of which the King Wijaya had been guilty was visited in the person of the present King Pandewas Dewe Rajah: when the danger having been revealed to the king in a dream, he awoke in a very great alarm.

The god called Puradaraw, otherwise Sak-

kraia, having likewise foreseen the evil which was coming upon Pandewas, as the consequence of perjury, called to the god Iswara to prevent the evil which was impending over the King of Ceylon; and in order finally to avert and turn aside the same, to bring the king called Mala Rajah to the island of Ceylon.

Now the eclipse, or otherwise the planet Rahu, transformed himself into a swine, and went to the garden of Mala Rajah, and began to tear and lay waste every thing before him.

The said Mala Rajah was brought up by a princess whom a powerful hermit caused to proceed out of a tank-flower, and while Rahu, in the form of a swine, was laying waste his garden, he was in the city which he had caused to be built, called Urivêl Nuwara. When the king heard that such a swine was destroying his garden in that manner, he alarmed and brought his subjects to surround the garden, in order to kill the swine, and the king himself stood in gap, with his bow and arrow, that he might prevent the escape of the swine by that way; but he, making directly towards the place where the king stood, the king let his arrow fly; nevertheless, the swine, without receiving the smallest injury, sprung over the king's head and made off. The king pursued, but could not overtake

the swine, who, in the chase, entered the city and palace of the king, overturning and destroying all before him. The king, still more enraged by the breaking into his palace, did not cease from the chase, but with his three brothers, Kit, Surun, and Sanda Siree, armed with poles and bows and arrows, pursued the swine till they came to the place called Aweetheta Cudia,* and there the swine threw himself into the sea.

The king and his said three brothers did the same, for they all were endued with the power of walking on the water without sinking. In former times there was no sea between Tutocoreen and Ceylon; but the demon Ravana, who now governed the country between Tutocoreen and Ceylon, was so wicked a demon, that his country, containing a fortress, twenty-five palaces, and 400,000 streets, was all overwhelmed by the sea.

The swine came swimming through this sea, which was caused by Ravana, and made to the shore of Ceylon; and the place where he came ashore is called Uraw-Totta (that is, swine-haven) till this day.

The King Mala Rajah likewise landed on

* That is, Tutocoreen.

Ceylon, and pursued the swine throughout it; and at last the demon transformed himself into a stone, and again, in the quality of Rahu (or eclipse) went to his place. The king, however, began to cut away at the stone, and to wonder at the transformation which had come to pass.

In the meantime the god Sakkraia made himself visible to the King Mala Rajah, and ordered him to go and avert the judgment of perjury which was about to fall upon the King Pandewas Dewe Rajah, and restore him to ease and soundness of mind.

The King Mala Rajah thereupon formed the figures of two brachmas, by virtue of which he removed the evil of perjury which was about to fall upon the King Pandewas, and restored him to his right mind; and the King Pandewas reigned as king for the space of thirty-two years.

The son of Pandewas, called Abamba Rajah, succeeded his father, and reigned as king also for the space of thirty-two years. He took to wife his moil,* and by her had a prince, whose name was Penbumbo Cumara; which prince, when he was grown up, murdered the nine sons of his mother's brother. He had to wife the daughter of Here Cunda Rajah, whose name

* His maternal uncle's daughter.

was Pallawa Titessawa, and having come to the throne, reigned king for the space of thirty years.

His son Pandumba succeeded to the throne; and in the course of his reign cleared a piece of ground four leagues in length, and the same in breadth, of all the trees and roots, and formed a city upon the same; and also made a lake of eighteen leagues in length, along the sides of which he caused stone pillars to be set up, which were engraven with the figures of lions. He reigned as king for seventy years.

His son, Ganey Paetissa Rajah, succeeded to the throne, and reigned as king for the space of thirteen years.

His son, Motalis Rajah, succeeded to the throne; and in the course of his reign caused to be planted a garden, to which was given the name of Mahama Uyan. He reigned as king for the space of sixty years.

His son, called Deweny Paetissa, succeeded to the throne: and while he was king of Ceylon, the King Darma Soka was emperor of Jambu-dwipa, and had the whole circle of the earth under his controul. Deweny Paetissa, king of Ceylon, and the said Darma Soka, emperor of Jambu-dwipa, in a former state of being were brothers, born of one mother, and they gained

their livelihood by selling honey; and, on a certain occasion, having met with the second Budhu when he was Passe Budhu, presented him with a cup of honey; on which account, according to their prayer then made, the youngest had become Darma Soka, emperor of Jambu-dwipa, and the elder Deweny Paetissa, king of Ceylon; and their other elder brother, Nigroda, was also born to be a priest.

The said Darma Soka caused to be built 84,000 daggobas, and caused the religion of Budhu to be propagated throughout all the countries of Jambu-dwipa; and, moreover, influenced his own son, Mihindu Cumara, at the age of eighteen, to become a priest; and he, having learned all the religion and statutes of Budhu, attained to a state of holiness which whoever obtains are no more subject to transmigration, but when the body dies they drop into eternal oblivion, and resolve into nonentity.

The said Mihindu moreover made his journey to Ceylon, and doing so ascended through the heavens, (for in those days all who attained to the degree of Rahat could fly through the air), and having alighted in Ceylon, he paid a visit to the King Deweny Paetissa; and also having planted the religion of Budhu, and having preached to the king, confirmed him

therein. He also caused the right jaw* of Budhu to be brought from the heavenly world Sakkraîa Chawana, and built upon the same a daggoba, which was called Tupaw Rama; he also caused to be brought from Jambu-dwipa, from the Emperor Darma Soka, a cup full of dawtoo, or bones of Budhu; from league to league he caused a daggoba to be raised; and also to be built the temple called Tissa Maha Vihara. He also, when in Jambu-dwipa, marked the right branch of the bogaha-tree round with a yellow paint and gold pencil, and petitioned that it might be translated to Ceylon; when, as if separated by a saw, it parted from its trunk, ascended to the heavens, and, of its own accord, descended over Ceylon, and over the place where the bo-trees of the three former Budhus had grown. The said branch was then received in a vessel inlaid with gold, and there planted.

The said king afterwards caused caverns to be cut in the solid rock at the sacred place of Meentala, and there he placed the higher orders of the priests; he bestowed great alms upon the same, and abounded in good works; and having

* Called, in the Mahawanse, by the names of the tooth, the dawtoo, and dalilah of the Budhu.

governed for the space of thirty-six years, went to Toutissa, one of the Dewa-Lōkas of the gods.

The younger brother of the said Deweny Paetissa, called De Paetissa, succeeded next to the throne. He went upon a time to dig a lake, and his deceased brother's son also went to the said place: the queen sought to gain the throne for her son, and now devised a mean to bring him to the same. She sent for a quantity of mangoes, and put them into a vessel, and putting poison into the upper mango, covered them over, and sent them away to the place where the king and the prince her son were, as a present.

Her expectation was, that the king would uncover and first partake of the fruit, and consequently that the poisoned mango would fall into his hands, and that the prince would eat afterwards without danger.

The messenger went and presented the fruit where they were marking the bounds of the lake; but the king having been informed of the plot which his sister-in-law had contrived, rejected the fruit; and being offended with her, went to the city which his brother Deweny Paetissa Rajah had built, called Magam Nuwara, and there abode. But as for the mangoes, they fell into the hands of the young prince

himself, who, having uncovered the deadly dish, ate of it, and fell a lifeless corpse; and the above-said De Paetissa reigned as king, and planned out fields and gardens.

His son, Motata Tissa Rajah, was made king of Calany; and while king thereof he built the city of Calany.

His son, Goten Tissa Rajah, was the next that succeeded to the throne; and he also resided in the city of Calany.

The son of Gatambaw Rajah was the next king, and his name was Cawena Tissa Rajah.

The king called Calany Tissa Rajah reigned as king of Calany, and he also built in that city.

The grandson of Deweny Paetissa Rajah was made king of Calany, and reigned ten years: his name was Sura Tissa Rajah.

His son was also made king, and reigned likewise for ten years; his name was Oepatissa Rajah. At this time the King of Calany used to pay a yearly tribute to the King of Anurahdepura.*

* Then the capital of Ceylon.

PART THE SECOND.

From the Arrival of the Malabars in Ceylon, to the First Extermination of their Religion there.

In the days of the King Oettia Rajah, two brothers (Malabars) came on a message to Ceylon, and by treachery they killed the King Oettia Rajah, and taking upon themselves the government of the kingdom, they ruled for the space of twenty-two years, after which they were pursued and slain by the younger brother of the famous King Deweny Paetissa Rajah, who thereupon became king, and was called Ayola Rajah, and reigned for the space of ten years.

In the days of Ayola Rajah, the Malabar king of Soly Rata, whose name was Elala, with a great army of Malabars, came and disembarked at the mouth of the river Mawilly-gangá, at which time the said haven went by the name of Maha-wato Totta. The said Elala the king forced his way to Anurahde-pura, killed the King Ayola Rajah, assumed the reins of government, raised thirty-two bulwarks, and built cities. He kept twenty great giants, and 1,080,000 armed Malabars. These destroyed the

daggobas of Anurahde-pura, which had been built by Deweny Paetissa Rajah; and he reigned wickedly for the space of forty-four years.

In these days the abovesaid Cawan Tissa Rajah, the king of Runa-magam Nuwara, paid tribute to the said Malabar king; nevertheless the kingdom of Calany, and the kingdom of Runa Magama, remained as an inheritance for the kings of Ceylon.

Tissa Rajah, who built the city, and was King of Ceylon, had a younger brother, which prince lived in criminal connexion with his said elder brother's wife, the Queen of Calany, which the King Tissa Rajah came to know; and not being willing to inflict any punishment upon his brother, sent secretly for a rodia, that is, a person of the lowest caste that can be, and having explained to him what he should answer, invited a number of people, and also his said younger brother, and then asked the rodia if any person could be more base than himself? Upon which the rodia answered, in the midst of the assembly, according as he had been taught, that a younger brother having conversation in the same place with his elder brother's wife, was more despicable than him; and this answer made the young prince so ashamed that he immediately left Calany, and went to reside in the place called

Oedagampala. At this time there was a high-priest, and 500 subordinate priests, who were constantly fed in the king's house at Calany, and who offered flowers and taught in the temple of Calany. This brother of Tissa Rajah, King of Calany, had learned to write with the said teroonancy, and made such progress that he could write as well as the teroonancy himself. And after having gone to Oedagampala, he called to him a common man, and dressed him like a priest, and gave him a letter to drop before the queen, expressing his continued affection. The prince instructed him, saying, "When the teroonancy and the 500 priests go to the king's house to eat, go thou in the midst of them and sit thou to the last, and, on coming away, the queen will move out seven paces from the palace, and the king will be out of the palace, do thou then drop this letter near to the queen." After giving him these instructions he sent him away.

When the teroonancy and the 500 priests went to eat in the king's house, the said false priest went also amongst them, but in place of doing as he had been instructed, he hid himself, and as the queen passed dropped the letter near her, and she picked it up; but the king, who was somewhat advanced, hearing the sound

of the fall of the letter, turned about and took it from the queen, and looking at the same, said, "This is no other than the writing of the teroonancy; and does the thief (or villain) send love-letters to the queen?" And immediately the teroonancy was apprehended and put into a cauldron of oil, and while fire was put to the same, the counterfeit priest was likewise apprehended, killed, and cast into the river, and also the queen was laid hold of and bound.

Thus the unwise King of Calany, not knowing that the writing was his own brother's, took it to be the writing of his brother's master, the teroonancy priest, and kept him seven days in a cauldron of oil with fire thereunder, which, however, remained cold as the water of the river.

The teroonancy, in the meantime, foreseeing that on account of some sin which he had committed in a former state of being, it was ordained that he should now die such a death, and very anxiously deploring that he should die under a charge of such guilt, and thereby tarnish the dignity of the priesthood, therefore, calling the people around him, he revealed the truth of the matter and his own innocency; and having so done, was instantly consumed to ashes.

In these days the sea was seven leagues distant from Calany; but, on account of what

had been done to the teroonancy, the gods who were charged with the conservation of Ceylon became enraged, and caused the sea to deluge the land; and as, during the epoch called Duwa-pawrayaga, on account of the wickedness of Ravana, the whole space from Manaar to Tutocoreen, in which space was contained the fortress of Ravana, twenty-five palaces, and 400,000 streets, all were overflown by the sea, — so now in this time of Tissa Rajah, king of Calany, 100,000 large towns of the description called Patunagam, 970 fishers' villages, and 400 villages inhabited by pearl fishers, making altogether eleven-twelfths of the territory which belonged to Calany, were swallowed up by the sea. Many, however, escaped, and of the large towns Catupity-madampey escaped.

When Tissa Rajah, the king of Calany, heard that the sea had thus encroached on the land, he took his virgin daughter, and washed her and arrayed her in clothes and jewels, put her into a thoney,* and having closed up the same, he fixed a writing on the thoney, intimating that a king's daughter was enclosed therein; he then made an offering of her to the waters; and the king himself, mounting his

* Small boat.

elephant, went to behold the approach of the overflowing flood.

While thus going to behold the approach of the desolating waves, the earth opened her jaws, and the fire of hell, like a raging billow of the sea, rolled forth, and involved both the king and his elephant; and thus this king descended to the hell called Bahala Dia Nasana, there to be tormented. This hell is covered with a surface of burning copper, so hot that the waters of the sea rolling over the same are dried up.

The princess, who had been offered to the seas, by virtue of her good works in a former state of being, was now so fortunate as to be preserved; for Walaw-haka, the god of the winds, and Mooda Manunecalawa, the goddess of the sea, beholding the thoney, agreed together to drive the same to the southward till it went ashore at the place called Roonoogama; and the thoney having been espied by the fishermen of the King Cawan Tissa Rajah, who, observing how it was covered, and the inscription that was thereon, they carried the tidings to the king, whence he discovered by the writing that the princess contained in the thoney was the daughter of Tissa Rajah, King of Calany, who had been offered to the sea. The thoney was then uncovered, the princess

taken out and placed upon gold, water put upon her hand, and thus made wife to the king; and there the king caused a temple to be built, the name of which he gave to his said queen, viz. Vihari Maha Dewa, and so carried her to his capital.

The young Queen of Cawan Tissa Rajah became pregnant, and was taken with a longing. She longed for a honey-comb sixty cubits long, which the priests were first to eat of, and then herself; she longed next to bathe while standing on the sword of the chief of the twenty giants of the Malabar King Elala; and, thirdly, to be dressed with a sort of tank flowers called Mahanil, from the city of Anurahde-pura.

Kuwan Tissa Rajah had a giant called Wellusumana, but besides him he had no other; and the king having called the said giant, told him of the longings of the queen. The giant began his search for a bee-hive, and in searching along came to the haven of Migamua, that is, Negambo, where a large fishing thoney having been hauled ashore, lay on the beach; therein he found a hive, sixty cubits in length, which he took and presented to the queen; and so her first longing was satisfied. From that day forward the said place was called Migamua, which signifies bee-village.

The giant, in the next place, repaired to Anurahde-pura, in the habit of a beggar, and walking about, looked for an occasion of taking advantage of the Malabars. He entered into the offices belonging to the king's palace, and found his way to the stable, and examined the horses. He then went and plucked such flowers as his mistress longed for, returned into the king's stable, took a horse from thence, and mounting upon the same, said to those that stood by, "I am the giant Wellusumana, seize me if you can!" and so rode off. The Malabar king hearing of the matter, instantly called for the chief of his giants, and ordered him to overtake Wellusumana, and make him his prisoner; and accordingly he mounted upon a horse, and began the pursuit.

The horses flew with such velocity, that in the race the dust of the ground began to rise so thick from the horses' feet that the hinder rider could not see him who was in the front; and Wellusumana, taking advantage of the dust which blinded the other's eyes, stepped out of the middle of the road, and took his stand unperceived behind the branch of a tree, which was on the road-side, and, drawing his sword, held the same across the road, and thus, when the Malabar giant came up, he rushed with all

might upon the edge of the sword, was cut in two, and fell to the ground. The giant Wellusumana cut off the head, and took the sword of the Malabar giant, and came to the city Roona Magama, and presented himself, and the sword and flowers that the queen had longed for, to the king.

The queen, after ten months' pregnancy, brought forth a prince, and he was called Gomany Cumara. On the same day that this prince was born, there came a she-elephant from the place called Chadanta, in Jambu-dwipa, which sort of elephants can fly, to Tutocoreen, and from thence to Ceylon; and near the sea-side, at Roona Magama, in a jungle of cadol, brought forth a young one, and having so done, returned to whence she came. A fisherman, who was wandering about the shore fishing, having seen the young elephant, came and informed the king, who caused the same to be caught and brought up, and gave it to the young Prince Gomany Cumara. The queen afterwards brought forth another prince, which prince was called Tissa Cumara.

These two princes having grown to manhood, it happened on a certain day that the king their father took a dish of rice, and divided the same into three parts, and then called his two

sons, and told them, in token that they should never fall out with one another, to eat one of the said shares of rice, and accordingly the princes obeyed; he then told them, in token that they should never molest or act contrary to the priests, to eat another share of the said rice, and accordingly the princes obeyed; he then, in the third place, told them, in token that they, like him, would never molest the Malabars, to eat the other share of rice; upon which, Tissa Cumara, the younger brother, dashed his share of the rice against the wall; but his elder brother, Gomany Cumara, left his rice in the dish, and went and laid down, drawing himself up together. The mother seeing Gomany Cumara in that manner upon his bed, asked him the reason hereof; upon which he answered, "I am here, confined on the right hand (or south side) by the great blue sea, and on the other side by the great blue sea, and on the other side by the river Maw-willy Ganga, and there live the Malabars; and thus situated, where shall I extend my limbs?

There was on the south of Anurahde-pura a village called Cadarenda Gama; in this village there was a child, of the Vellala cast, playing in the sand, and his mother fastened the end of the girdle which was about the child's middle to the currie-stone, and went to the well

to bring water. The child, in his mother's absence, crept to the door, dragging the stone after him; but the stone being held fast by the door, the child pulled until the girdle broke. The mother, on returning and discovering the strength of the child, gave it the name of Nandy Mittraya: who, growing up to manhood, discovered signs of great might and strength. This Nandy Mittraya went to the city of Anurahde-pura, and offered plentifully flowers and light to the bo-tree, and from thence to the temple Tupa Rawma, and did the same, and then returned to his own house. The same day, however, that he offered flowers and lights, the Malabars brake and put out the same. The next morning Nandy Mittraya went and saw what they had done, and returned again to his house, vowing revenge against the Malabars; and accordingly went that very night to Anurahdepura, and laying hold of the Malabars, precipitated them over the battlements; and thus he continued from night to night to kill the Malabars; and so their numbers became greatly reduced.

A Malabar adigar at last gave information of the matter to the king, and accordingly the king ordered that guard should be kept at night to prevent this evil. Thus guards having been placed, Nandy Mittraya was discovered, and the

Malabars sought to take him; but he, killing several of the Malabars, returned to his home. He now reflected that he could not by himself root out the Malabars, and therefore that it would be best for him to go to Roona Magama, and join himself to a virtuous prince, and with his assistance purify the religion of Budhu, which was to endure for the space of 5000 years; and, accordingly, setting off in the morning, notwithstanding the great distance, he reached the said city before the sun had reached to the middle of its journey, and presented himself to Cawan Tissa Rajah. The king made large presents to Nandy Mittraya, and introduced him to the Prince Gomany Cumara. It was likewise discovered, that on account of his virtuous deeds done in the time of Cacoosande (the first Budhu), and in the time of Gonagama (the second Budhu), the said Nandy Mittraya was now endued with his great strength. The youngest prince, in the mean time, went to Casaw Totta, drove away the Malabars whom he found there, and posted his own forces to guard the same.

The King Cawan Tissa Rajah gave orders that lascoreens should be raised from all the castes, according to their families, for the service of the prince. In the village Gude Gamuwa there were found seven vellalas of one family,

one of whom was selected for the service of the prince: the youngest of the seven was called Nermalayaw, and he remained at home without any employment; on which account the other six brothers requested their father and mother to send their said youngest brother, who remained thus at home idle, without learning any trade, as a lascoreen, to the said Prince Digawbawla Cumara. Notwithstanding the service of the six brothers, their father and mother loved Nermalayaw the youngest still better than them. In the morning Nermalayaw arose, and was fed from the hand of his mother,* with rice which had been boiled the night before; he then took up his wallet, and putting in it a quarter of a measure of rice, after taking leave of his father and mother, he departed.

His father and mother knew that Nermalayaw was valiant; and now he began to shew what he could do, by walking from Godigamuwa to Casaw Totta, being thirty leagues distant, the very same morning. About seven o'clock in the morning, when the Prince Digawbawla Cumara, having risen from his bed, was eating rice, he presented himself to the prince.

* To be fed by a mother's hand is reckoned a great blessing among the Cingalese.

The prince asked him what time he had left his home, and he answered that very morning. Upon which the prince, doubting of the truth of what he said, wrote a letter, which he dated eight o'clock, after eating rice, and gave the same to Nermalayaw, saying, "Take this to my friend, a brachman of the village Dewategama, which is thirty leagues distant, and having delivered this letter, bring the medicine which he will deliver to thee. Nermalayaw accordingly set off, and before the sun reached the meridian he arrived at the brachman's quarters, and delivered the letter. The brachman having read the letter, asked if he had just then arrived; to which he answered in the affirmative, and added, that he was warm, and wanted a drink of water.

The brachman then told him to go to the lake of Tissaw-wewa, which was four leagues from the city Anurahde-pura Nuwara, from which proceeded four streams, and there to bathe, and to bring from each of the streams a medicine to him, and that he would make ready rice and currie for him to eat by his return.

Nermalayaw accordingly set off, came to Tissaw-wewa and bathed, pulled some of the tank-flowers, and gathered the medicine from

each of the streams, viewed the whole city, and returned to the brachman at the time of eating rice, and delivered his medicines.

The brachman seeing his valour, was much affected; and giving him a hundred gold massa, wrote a letter to Digawbawla Cumara telling him that this was a valiant man, and that it would be a very bad thing for him to fall into the hands of the Malabars; and begged that the prince might not keep him near his own person, but to send him directly to the King Cawana Tissa Rajah.

Nermalayaw arrived with the said letter at Casaw Totta in the evening, while it was yet light, and delivered to the prince the medicine and the flowers.

The prince having thus discovered what a powerful person this was, presented him with a thousand gold massa, told him to go and inform his father and mother; and that he might go to Roona Magama, to return on the morrow.

Nermalayaw having returned home, and given the money he had received to his father and mother, his elder brothers came in, and not knowing what a powerful person he was, began to chide him, and said that the chief, without going to Casaw Totta, had merely returned from the road.

The next morning his mother again fed him with currie and rice; and, taking his leave, he repaired again to Casaw Totta, and there receiving a letter from Digawbawla Cumara, went and made his obedience and delivered the same to Cawan Tissa Rajah; and the king, having read the letter, and learned the valour of Nermalayaw, made him a present of a lacse of gold massa, and introduced him to his son, the Prince Gomany Cumara. By this time eight giants more had sprung up; and thus the King Cawan Tissa had now altogether ten giants, whom he delivered to his son the Prince Gomany Cumara, and also the Cadol elephant.

The king conferred on Tissa Cumara the country of Digaw Madulla and Oewa; and now thinking within himself that should his two sons at any time fall out the one with the other, through desire of reigning, and the said ten giants took part with the one against the other, that one of his sons would certainly be killed, he therefore called the said ten giants, and made them swear, by the religion of Budhu, that they would never take part with one of the said princes against the other; which the said ten giants* accordingly did.

* The word Yodayaw, which is translated giant, does not

Gomany Cumara now repaired to Casaw Totta with forces, and while there, sent to his father requesting permission to cross the river Maw-willy Ganga.

His father, fearing that this his son would be killed, wrote a letter, advising him by all means not to go; and informed him that the Malabar army consisted of 1,080,000 men, and twenty powerful giants, and that the territory on this side the river was quite sufficient. The son, however, three times repeated his request to cross the river; and the father, out of love to his son and regard for his safety, three times refused his consent, and advised him to abide on this side the river.

The prince, dissatisfied with being thus restrained in giving loose to the ardour of his soul, for the fourth time sent a present of women's jewels, saying, the king my father is a woman, and no man.

The father hereupon was grieved and enraged, and said, that if the prince did go he would surely die; and lest such should happen, said he would put the prince in confinement; and the prince, hearing of his father's resolution,

signify so much a man of great stature as a man of great valour.

fled to Gilumala, and having hid himself there for several days, fled from thence to the place called Cotmala.

The King Cawan Tissa Rajah having worn the crown, and reigned as king for the space of sixty years, died, and went to the heaven Tositapura.

After the king's death, the younger son, namely Tissa Cumara, returned to his home, and pretending that his father had conferred upon him the Cadol elephant, took the same, with his mother, and repaired to Digaw Madulla.

When the elder son, Gomany Cumara, heard of his father's death, he returned from Cotmala to Malgam Nuwara, and wrote a letter to his brother Tissa Cumara, desiring him to send back his mother and the elephant, which had been brought forth on the same day that himself was born; but Tissa Cumara refused to comply with the request.

The said demand was repeated three times, and still refused; in consequence of which the two brothers took the field against each other. The battle having closed, 30,000 of Gomany Cumara's army were cut down; and having lost the field, he rushed forward in a rage to revenge himself on his brother. Tissa Cumara fled, and

Gomany Cumara pursued him, which pursuit was broken off by a party of priests who came between the brothers, and would not suffer them to come together; but Tissa Cumara having returned to Digaw Madulla, raised a fresh army, and again went forth to war. Gomany Cumara, in the mean time, thought within himself that to be at war thus with his brother, and losing so many men, would make it impossible in future to war against the Malabars, he therefore wrote a letter to his brother, desiring that the armies might be set aside, and challenged him to come out in person, saying, that whoever should gain the day should reign as king. Accordingly, Tissa Cumara mounted upon the Cadol elephant, and went forth to meet his brother. Gomany Cumara went out to meet his brother on horseback, and having met on the field of battle, he made the horse spring up on the back of his brother's elephant; and having thus got his brother in his power, began to strike at him with the back of his sword, to shew that he did not want to kill him; whereupon the Cadol elephant became angry, and as if he would have said, I have got a woman upon my back, while the horse has got a man upon his, brought Tissa Cumara to the ground.

Tissa Cumara took to flight, and Gomany

Cumara pursued; and lest he should again muster an army and come against him in war, he determined to seize and put him in prison. Tissa Cumara took refuge in a temple, among the priests, and Gomany Cumara, in his pursuit, approached the said temple: when the priests saw him enter, all that were sitting stood up, and and all that were standing sat down. Gomany Cumara then asked where Tissa Cumara was, who had just entered? The priests who were then sitting answered, that they had not seen him since they sat down; and those that were then standing, that they had not seen him since they stood up.

The priests afterwards wrapped Tissa Cumara in priests' clothes, and, as if he had been a dead priest, pretended to carry him out to bury him; which Gomany Cumara having perceived, said, "There goes Tissa Cumara, whose life is uncertain, upon the shoulders of the priests;"* and, leaving him in the hands of the priests, he took the Cadol elephant and his mother, and repaired to the city of Magam Nuwara.

Tissa Cumara requested the priests to go to

* To allow of any service being done, and especially to admit of being carried by the priests of Budhu, is reckoned a heinous sin.

his brother and sue for peace; and the priests having accordingly come to Magam Cumara, and fulfilled their commission, brought and delivered Tissa Cumara to his brother. Gomany Cumara remonstrated, and asked, "What is the reason of this disturbance? I am the lawful king; the fault was none of mine; the war was entirely caused by Tissa Cumara, and through him thousands of lives have been destroyed." And having so said, the priests made their obeisances, and he permitted them to depart.

The next day the palace was made clean from the filth which had been occasioned by the death of their father, and ornamented; the two brothers embraced and wept over each other, and, being agreed together, ceased to mourn for their father.

The ten mighty giants now presented themselves before Gomany Cumara, and informed him of having sworn to his father that they would never take part with him against his brother, nor with his brother against him, and that therefore they had kept themselves out of the way; and thus having said, they were applauded for what they had done.

Gomany Rajah now repaired to the temple, paid his obedience to the priests, expressed his desire of crossing the river Maw-willy Ganga,

and obtained their permission so to do; and having again returned to the city, called his younger brother, embraced him with the most tender affection, and said unto him, "I am going to war with the Malabars; do thou stay at home and apply thyself to the cultivation of the land;" and having said this, embraced him again.

The king now mustered his four descriptions of soldiers, viz. riders on elephants, his riders in chariots, his riders on horses, and his infantry, and went forth to war. He crossed the river from Casaw Totta, and coming to Toomgampitia on the other side, there halted with his forces. But here it must be observed, that when Budhu came to drive away the devils, and alighted at the place called Maian, on the very same day the god Saman Dewa Rajah, one of the four conservators of Ceylon, whose residence is Adam's Peak, presented himself to Budhu, and paid homage; and having received a handful of hair from Budhu's head, he deposited it in the ground, and thereupon a daggoba temple, of seven cubits high, of red and blue colours, arose, wherein, after having done this, the said Saman Dewa Rajah worshipped and made offerings.

And afterwards it came to pass, that Budhu died in the city of Cusinara Nuwara; and when

going to be burned, the priest called Mahasop set fire to his funeral pile, and before the body was yet consumed, the high-priest Sereijut snatched from the flames the Griwaw Dawtoo, or jaw-bone of Budhu, and having journeyed to Ceylon, came to the above-said place Maian, where he deposited the relic, in the same place in which the hair had been deposited by Saman Dewa Rajah; and having built thereupon a daggoba of gold, again departed for Jambudwipa.

After this, at the desire of Mihanduwaw Teroonancy, the King Deweny Paetissa Rajah caused to be raised on the same spot a daggoba of forty cubits in height. And now to this very place the Malabars had come to take the gold, but through the power of the protecting deity, Saman Dewa Rajah, flames of fire issued from the daggoba, and the resplendent colours of the body of Budhu appeared, which when the Malabars beheld they were confounded with fear; and as it is at this day, until the expiration of 5000 years, by virtue of the religion of Budhu rays of gold, and blue, and white, will issue from the said place.

The Malabars, however, with great triumph entrenched themselves near to the daggoba; and at length Gomany Rajah, marching his forces

thither, besieged the Malabars, and having surrounded them on every side, reduced their fortress in the space of six months. And in these days Gomany Rajah caused stones to be cut, and the daggoba to be built up anew.

In the said place Gomany Rajah paid his troops, and allowed them to hold a rejoicing for the victory; and from thence marched to Kihiri-gama, where the Malabars had another fort, which being besieged, was taken in three months, with great triumph. From thence Gomany Rajah marched to the mighty fortress called Tattae Cotta, which he surrounded, and having killed many of the Malabars, commanded by the seven brothers, reduced the fortress in the course of four months; from thence Gomany Rajah marched to the fortress Atu-robaw Cottah, which he surrounded and took in the space of six months, and the victory was complete; from thence the rajah marched to the fort called Dena Gama Cotta, which he also surrounded and captured after a space of two months; from thence he marched to the fortress of the city Halawcola Nuwara, and surrounded and captured the same after a siege of two months; from thence to the fortress called Powatta Cotta, and surrounded and captured the same after a siege of three months: after which vic-

tory the king paid his troops, and bestowed upon them gold and great riches; from thence he marched to the fortress of Digaw Bayagolla Cotta, and surrounded and took the same after a siege of four months: this victory was attended with demonstrations of joy and triumph.

He marched also to the fortress called Casaw Totta Cotta, and surrounded and captured the same after a siege of two months; from thence he proceeded to the fortress Mahaw-wetta Nuwara Cotta, and took it after a siege of four months; from thence, marching to the fortress of Banawgam Cotta, he surrounded and took the same after a siege of two months; from thence to the fortress of Nilawgam Cotta, when he surrounded and captured the same, together with the following; namely, Caumbawgam Cotta, Nangigam Cotta, Wilbawgam Cotta, Tambagam Cotta: and having conquered all these places, he departed in great triumph.

Gomany Rajah having in like manner surrounded the fortress of Mudurnarua, and the besieged and the besiegers having joined in close fight, the confusion became so great that the two armies could not distinguish their friends from their foes; which Gomany Rajah perceiving, became very sorrowful, and exclaimed,

"I fight not for dominion, but for the sake of the religion of Budhu, which must exist 5000 years! I will destroy and cut down these my enemies who are of another religion; and therefore let the clothing of my soldiers and their arms shine like fire, in order that they may distinguish one another from their enemies:" and thereupon so it was that their clothes and their arms glittered, and thereby they routed the Malabars, putting many of them to death; and after the victory, the king, with great rejoicing, again paid his troops, and made presents of gold and great riches; from thence, with acclamations of joy, the army of this king marched to the city called Wijita Pura.

Now the city of Wijita Pura was surrounded with three ditches full of water, and a wall of brass, and had a gate eighteen cubits high. The reduction of the smaller forts was not a work of great importance, but, excepting the fortress of Anurahde-pura, this was the strongest fortress in the kingdom; and, although, in taking the former forts, there was very little occasion for the services of the ten mighty giants, as their capture was accomplished by the body of the army, they were now required by the king.

When the ten giants came to present them-

selves before Gomany Rajah, the king thought of trying an experiment with the giant Nandy Mittraya and the Cadol elephant; and, accordingly, abused and threw stones at the elephant till he was agitated with rage, like the fire of hell, and, giving a roar, came running to Nandy Mittraya.

Nandy Mittraya seeing the elephant coming upon him with such fury, reasoned within himself that it would ill become him to run away, or allow his hair to fly behind, and determined how to shew his bravery. Therefore, he met the elephant, and notwithstanding his rage and strength, took him by the two tusks, and made him sit on the ground like a dog. The spectators having thus witnessed the bravery of Nandy Mittraya, clapped their hands with joy, and filled the air with shouts of applause.

The Cadol elephant was of that sort which are ten million times stronger than the natural elephant of Ceylon; and Gomany Rajah having seen the strength of Nandy Mittraya, said that there was no longer any reason to fear attacking Wijita Pura Nuwara; and having surrounded the same, and forded the ditches, the Cadol elephant opposed himself to the south gate, and the giant Wellusumana opposed himself to the east gate, and being mounted on

horseback, put to death many of the Malabars. The Malabars were so struck with fear from the havock which Wellusumana made amongst them, that they threw down their arms and rushed into the fortress, and raised works whereby they could discharge their arrows over the walls.

Gomany Rajah now gave orders that the giants Nandy Mittraya and Nermalayaw, with the Cadol elephant, should attack the south gate, that the giants Sennam-Godinbara and Nerapoona should attack the east gate, and that the rest of the giants should attack the north and west gates. The Cadol elephant gave most horrid shrieks, in order to strike the Malabars with terror, but they, without giving way, kept their bulwarks, and from the top poured down melted iron upon the elephant. The elephant not longer able to endure the torrent he was in, roared, and cast himself into the ditch, and had his wounds, which were occasioned by the melted iron, bound up with the clothes which the king himself wore, and overlaid with plates of copper.

The elephant having recovered of his wound, was dressed by the king, who said, " Thou wast born on the same day with myself, and I would gladly deliver to thee the whole island of Ceylon

if thou wouldest break the gate of the enemy's fortress." The elephant thereupon gave a roar, which was like unto a peal of thunder, and putting his two fore feet on the ground, and his two tusks under the gate, he began to lift it up; but when the gate was about to fall back upon the elephant, Nandy Mittraya, who was near at the time, cried out that the Cadol elephant of his king was in danger, and laying his shoulder to the gate to preserve him, took the same with his two hands, and pitched it to the distance of eight isoomboo, that is, more than one-third of an English mile. Through this means the elephant was reconciled to Nandy Mittraya, and was no longer angry with him for having set him on the ground, and, with a look of forgiveness, took him upon his back.

The ten giants, however, said amongst themselves that they would not enter the breach made by the elephant; and every giant making a breach for himself through the wall, the outside of which was brass, and about three furlongs in thickness, thus entered the city of Wijita Pura, and began to kill the Malabars.

The elephant having also made his way into the city, seized a cart-wheel with his trunk, and therewith began to kill the Malabars on all sides of him.

The siege of Wijita Pura lasted four months, in the course of which time many Malabars were slain. From thence the army of Gomany Rajah departed, and came to Girinillan Cadu. He then marched on to Anurahde-pura, and against the same built a fort at Casaw Galugama.

The Malabar king, Elala, on hearing that Gomany Rajah had come to the said Casaw Galugama, and was there building a fort, called the Cingalese adigars who were about his court, and addressed them, saying, " Gomany Rajah has, from Mihigunaw to this place, conquered thirty-two garrisons, and even Wijita Pura Nuwara, and now he is at Casaw Galugama, and there building a fort: in case of going out to battle to-morrow what must we do?"

The adigars advised him to put his troops of all descriptions in array, and on the morrow to go out to battle.

Elala Rajah wrote a letter to Gomany Rajah, saying, " What doest thou sitting down at Casaw Galugama? to-morrow prepare for the battle." The letter having been delivered to Gomany Rajah, he read it, and wrote the following answer: " We are coming: come thou also." Gomany Rajah now called his ten mighty giants, and observed to them that Elala Rajah had twenty mighty giants and a powerful army,

and asked what was best to be done,—"to go to battle on the morrow, or afterwards?"

The giants answered the king, and said, "Let not the king be daunted, for if all Jambudwipa were filled with the army of Elala, he should not conquer us." On the morrow Elala Rajah mustered his army of mighty men, and his principal giants, namely, Digajantoo, and all his other giants, and sallied forth from the city of Anurahde-pura Nuwara to give battle.

Gomany Rajah in like manner marched from his trenches, overshadowed with an umbrella of pearls, and over the same a canopy of the purest white. The sound of the sixty-four different kinds of drums filled the atmosphere, the noise being like unto thunder breaking on the rock Yugandare Parwata, from behind which the sun rises. On the king's right hand marched the giant Nandy Mittraya, and on his left the giant Nermalayaw, each of them wearing a shield of chank, while all the rest of the giants surrounded the person of their king, who, thus attended, took the command of his army.

The King Elala, mounted on the elephant called Maha Parwata (that is, great rock), saw the fort at Casaw-gama; and the principal giant, Digajantoo, whose excellence was in leaping, seeing Gomany Rajah's umbrella of pearls, said,

that he would first fall upon the king, and afterwards upon the rest. He accordingly began to spring up into the air, and made towards the king, which the giant Nermalayaw perceiving, sprang forward for the king's defence.

Armed with sword and shield, Nermalayaw rushed forward, and meeting the Malabar giant coming towards the king, addressed him, saying, "Thou despicable Malabar, where goest thou?" And the Malabar giant who was making his way towards the king, now ran towards Nermalayaw, and gave him a cut with his sword. Nermalayaw warded off the blow with his shield; and such was the force with which the Malabar giant struck, that, with rebounding from the shield of Nermalayaw, his hand became numbed and his sword fell to the ground; but, while stooping to grasp the same again, Nermalayaw with a blow of his sword cut him in two.

The ten mighty giants, and the army of Gomany Rajah, now closed on the Malabars, making dreadful slaughter, insomuch that the blood which flowed from the Malabars that day formed itself into a tank.

Gomany Rajah in the meantime gave orders that none of his army might kill Elala the king, which feat he wished to be reserved for himself; and accordingly, mounted on the Cadol ele-

phant, he rode up to Elala, and caused the elephant to bend so as to put his two tusks in the ground, and telling Elala that he should die, killed him on the spot, and there commanded a pillar to be erected, on which he caused to be engraved as follows: "Let no king in future pass this way with palenqueen bambas, or with beating drums;" and there having burned the body of Elala Rajah, Gomany Rajah entered the city of Anurahde-pura in triumph, as if he had been the god Sakkraia Dewindra.

During the siege of Wijita Pura, Elala Rajah had written several letters to Jambu-dwípa; in consequence of which, the younger brother of Elala, namely, Ballukayaw, took shipping with 30,000 men, and arrived at Maha Totta, or Matura, with the said army. On hearing that his brother was killed, he said within himself, "Let me not return again to Jambu-dwipa, but as my brother has died, let me die also;" and accordingly wrote a letter to Gomany Rajah, and prepared for war.

The letter was delivered to Gomany Rajah, who, upon reading the same, called his ten mighty giants, mustered his troops of all descriptions, mounted the Cadol elephant, and went forth to battle; while the rattling of sixty-four kinds of drums made a noise like thunder

breaking on Yugandare Parwata, and caused the earth to tremble.

In going forth on this occasion the Cadol elephant made a stop, and recoiled backwards, which he had never done before in going out to twenty-eight battles against Elala Rajah's forces, on which account the king began to think that for this time the battle would go against him, and forthwith took counsel with his giants. The giants answered and said, "O king, the elephant's going backward is rather marking out the ground for our victory, and where he began to recede we will make our stand."

By this means the army of Gomany Rajah did not descend to the ground of Ballukayaw's army, and therefore he approached with his force to fall upon Gomany Rajah, and cried out that he would shoot the king. His intention, by making use of these words, was, that if the king should open his mouth to speak, he would shoot an arrow into his mouth. The king heard the word; and as in the mean time the giant called Poosa Dewa, who sat behind the king upon the elephant's back, was ready to shoot Ballukayaw, the king hailed him, saying, "Why so, thou abject Malabar?" instantly covering his mouth with his shield. Upon these words Ballukayaw let his arrow fly; but, as the mouth

of Gomany Rajah was covered with his shield, the arrow striking the same fell to the ground. The king thereupon spit out of his mouth the betel he had masticated: Ballukayaw mistaking it for blood, cried out with triumph that he had shot the king in the mouth; but while uttering his joy, and boasting of his victory, the giant Poosa Dewa let fly his arrow and shot him in the mouth, whereupon he fell to the ground; and now the ten mighty giants rushed into the middle of the Malabar army, and having made great slaughter, and routed the whole, returned in triumph and with great rejoicing, and Gomany Rajah and his army again entered Anurahde-pura.

The number of Malabars killed, from the battle of Mihingiwaw to the battle of Ballukayaw, was 1,080,000. Thus be it known, that, in order to do much for the religion of Budhu, this king was born with great power; and from one state of being to another, having abounded in good works for a space of time equal to the duration of one asanka and 100,000 worlds, he therefore may hope to come as the right hand, or first priest, of Maitri Budhu. Know also that Tissa Cumara will be the left hand, or second priest, of the said Maitri Budhu.

The King Gomany Rajah extirpated the re-

ligion imported into Ceylon by his enemies; he caused to be made the daggoba of Mirisawmy; he caused pillars of stone to be cut, and placed in forty rows of forty pillars in each row; he caused to be constructed 900,000 houses of earth, and 8,000,000 houses which were covered with tiles; he caused the abovesaid pillars to be covered above with copper; and also to be brought through the air from Jambu-dwipa the dawtoo of Budhu.

He caused 900,000 priests to sit down in the palace called Lowaw-maha-pawya, and fed them for seven days, supplied them also with clothing, and was the means whereby the dawtoo of Budhu, which were at the place of the snakes called Nagabawana, was brought to Ruanwelly, where he built the daggoba of Maha Sawya. He did not allow the commission of sin, for he abounded in works of charity; and, after a reign of twenty-four years, died and went to the city of the gods.

PART THE THIRD.

From the First Extermination of the Religion of the Malabars in Ceylon, to the Fifth Irruption of that People upon the Island.

His younger brother, Tissa Cumara, was the next that succeeded to the throne. He assumed the name of Sedaetissa Rajah. He caused to be built the temple of Digawna Sree Vihari, the daggoba Moolking-gala Vihari, and caused to be made eighteen lakes; and after a reign of thirty-seven years, went to Tossita-Poura, which signifies the city of the gods.

His son Tulna Rajah, was the next that mounted the throne; he only reigned one year and eight months. While a dagobba was erecting by his orders, he was murdered by Seminy Tissa, who thereupon became king, and reigned thirty-nine years.

After his death, Walagambaw Rajah succeeded to the throne. When he had reigned five months, seven Malabar chiefs, with 7000 men from Soly Rata, made a descent on Ceylon,

drove Walagamba from the throne; and one of the Malabars taking the king's wife, went away with her. Another of them seized the patrya cup of Budhu, and likewise went away. The other five Malabar chiefs remained, and succeeding one another in the government, reigned as kings for the space of thirty years; about the expiration of which time, the King Walagambaw, who had been living amongst the rocks in the wilderness, left his solitude, raised an army, and attacked the city of Anurahde-pura, destroyed the Malabars, and again ascended the throne, and caused the houses of stone, or caves of the rock in which he had taken refuge in the wilderness, to be made more commodious. He reigned as king for twelve years.

The next king was Maha Dileyaw Tissa Rajah. He entertained 500 rahatoons, and caused the books concerning the religion of Budhu to be collected and deposited in one place, and reigned as king for the space of fifty years.

The next king was the son of the late King Walagambaw Rajah. His name was Choranga. He rased to the ground eighteen temples. Now hear the story of the king that reigned in Jambudwipa, in the city called Sawgal Nuwara, which king was wicked, and coveted the wife of a

brachman; and in order to accomplish his end and obtain his desires, put the brachman to death, though innocent of any fault. He told his servants to accuse the brachman of some fault, whether guilty or not; and thereupon certain of the people, while the brachman was coming from market, drove out a cow belonging to the king's palace, and left it on the road which the brachman was to pass, and then hid themselves and lay in wait. The brachman appeared, and the cow walked on in front of him; upon which the layers in wait rushed out and seized the brachman, and accused him of having stolen the cow belonging to the king's palace; and taking him and the cow together, delivered him to the king, when the king put him to death.

The brachman's wife came to hear of the matter, and that the king wanted to have her, and thereupon she exclaimed, "If I be a chaste woman let the king's reign come to nought." And having scraped ashes together with her feet, she took three times her two hands full, and cast the same towards heaven, and three times beat on the soles of her feet, and going into her house and shutting her door, gave herself over to death.

The gods were so much offended with this act

that the king had done, that they visited the whole kingdom with a drought, which lasted for twelve years. And now it came to pass, in the time of this sacrilegious king who destroyed the temples, that the gods visited Ceylon with a famine, which, like the famine of the brachman's wife in Jambu-dwipa, lasted for the space of twelve years. Know also, that the acra called Saka Warassha, took its date from the fate of the said brachman's wife. The people afterwards killed the said King Choranga, whose reign had lasted twelve years.

Budhu had now been dead for the space of 703 years. The next king was the son of the late king, Maha Deleyaw Tissa Rajah: he assumed the name of Cudaw Tissa Rajah, and reigned three years. This king was poisoned by his queen for the sake of the adigar called Soorakit, who, after the king's death, reigned as king for one year, and then he was likewise poisoned by the minister Prohita Bamuna, who, in like manner, reigned as king for one year.

Prohita Bamuna was also poisoned by the queen, who afterwards reigned for the space of four months, when she was put to death by the son of her first husband, Cudaw Rajah. He assumed the name of Macala Tissa Rajah, and

after the queen's death he reigned twenty-two years.

His son, Bawtia Rajah, was the next king; and having gone one day to the temple of Ruanwelly, he heard the rahatoons preaching inside. He then made a vow not to remove therefrom without obtaining his desire, and accordingly he sat down, and remained there without eating any thing. While thus waiting at the daggoba, the place where the god Sakkraia was began to grow warm, and thereon he looked to see what was the matter, and accordingly afforded the king an opportunity of entering into the daggoba; and having obtained his heart's desire, and gratified his curiosity, he made flower-gardens, and with the flowers of the said gardens caused the said daggoba to be covered from time to time; and this king, after a reign of eighteen years, died and went to Tosita.

His younger brother, Maha Deliyaw Rajah, was the next king. He caused to be built the daggoba of Soogiria, which was called Akbooloo daggoba, and marched from Colondo to the said place upon white cloth. He relinquished the taxes due to the crown throughout the whole island, and planted on each side of the city Anurahde-pura flower-gardens, four leagues in

length; and the flowers that grew in the said gardens were, Sihinidha-Balidha-Doonookey, Wetakey-Daesaman, that is, jasmine, Sapu-Naic, and Panaw; and many a time did he offer the flowers of the said gardens to the daggoba of Ruanwelly. He caused ninety-nine thoneys to be built upon the sea, round the shores of Ceylon, on which he caused cloths to be displayed in various forms. In the said thoneys he stationed 24,000 priests, whom he supplied with refreshing breakfast, and also a good evening meal, and caused lights of cows' butter to be burned in the said thoneys at night: and thus, abounding in good works, the said king reigned for the space of twenty years.

His son Adagomany Rajah was the next king. He caused to be proclaimed, by beat of tom-tom, throughout the island, that nothing having life should be killed; and was gentle in giving his orders, and prevented the commission of sin, and thereby laid up a store of good works; and having reigned the space of nine years, died and went to Tosita.

His son Sinnam Rajah was the next king, and he reigned three years. In this king's reign the King of the country of Soly Rata, with an army of Malabars, made a descent on Cey-

lon, and taking 20,000 families captive, carried them away to his own country.

The son of Sinnam Rajah, who was called Rajabaw Cumara, was the next king. He was accustomed, in the night-time, to walk about the city; and as he was taking his walk one night he heard a widow woman crying and lamenting for her children, who had been taken away captive by the King of Soly Rata. Whereupon the king said within himself that an evil was in the city; and, putting a mark upon the door, went home to his palace.

In the morning the king called his adigars, and observed to them that there was a weeping in the city, and demanded to know the cause thereof. The adigars replied, that nothing but joy was in the city, and that all was in proper order, like the feast-chamber of the god Sura Rajah, or Sakkraia.

The king became angry with the adigars, and sent for the woman whose door had been marked, and asked her the cause of her weeping more particularly; and thereupon the woman answered, that when the King of Soly Rata had made a descent upon the island, he had carried away captive 12,000 families, and among the rest her two sons. The king thereupon expressed marks of anger and rage against

his own father, in whose time this happened, and immediately resolved on making war on the kingdom of Soly Rata.

He marched accordingly for Jaffnapatnam, with a determination to bring again the people who had been taken away captive; he thence proceeded to Soly Rata, having the giant Nielaw to attend him. The King of Soly being thereupon struck with terror, the King of Ceylon mounted the throne of Soly; and as for the giant Nielaw, he killed the elephants of the city by dashing them one against another.

The ministers of the King of Soly went and gave their master information of the devastation which was making in the country. The King of Soly thereupon asked the King of Ceylon if he had come to ruin his country. The King of Ceylon answered, that he had brought no army to destroy the country, but only a little boy with him; and thereupon ordered the giant Nielaw to be brought, who accordingly came and stood before him. The King of Soly Rata then asked the King of Ceylon how he had come without an army; to which the King of Ceylon answered, " I have come in order to take back to their own country the 12,000 families which thy father brought away from Ceylon in the time of my father." The

King of Soly thereupon replied, "We, whose king formerly vanquished the Asuras, cannot think of giving thee back thy people which were brought away captive."

The King of Ceylon thereupon became angry, and said that he would smite the city, and leave the same in ashes, and demanded that the king should instantly, instead of 12,000 families which had been brought from Ceylon, return to him 24,000; and thereupon taking up a handful of sand, squeezed it so that drops of water fell therefrom; and also taking his iron rod, he gave it a twist so that water fell from it also.

The King of Soly Rata was thereupon struck with great terror, and granted his demand of 24,000 families. The King of Ceylon also, upon that occasion, brought away the foot ornaments of Patiny Dewy, and also the arms of the four gods, and also the patrya dawtoo of Budhu, which had been taken away in the time of the former king; and admonishing the king never to be guilty of carrying away such spoil any more, departed for Ceylon. On his arrival, he restored all those who had been carried away captive to their ancient possessions, and the rest he desired to reside in the country then called Cooroo Rata, that is, the country for taking elephants; and since that, the said country

bears the name of the Alut Coor Corlè to this day; and this king, after a reign of twenty-four years, died and went to Dewa Loka.

His son Bhatri Tissa Raja was the next king: he caused the Palupala daggoba to be built at the root of the tree kiry palu gaha, and made offering to the same, and reigned as king for the space of twenty-four years.

His younger brother, Cudawna Rajah, was the next king, and he reigned twenty-two years.

His son Wawa Tissa Rajah was the next king, and he reigned twenty-two years.

His son Ambawgey Rajah was the next king, and he reigned for two years.

The son of the late King Waira Tissa Rajah, who was called Sutaw Rajah, was the next king, and he likewise reigned for two years. His son Wija Limdu Rajah was the next king, and he reigned for six years.

Sanga Tissa Rajah, who was of the blood royal, called Lemini Wangsa, was the next king, and he reigned for four years.

After him Sree Sangala Rajah became king; and while he was governing in a proper manner, there came a famine upon the land, and there was no rain, but through the king's virtue there came rain.

At this time there was a man, called Dala

Raksa, who lived in the province of Roonoo Rata: he was a cannibal, and on account of his cruelty the country was in a state of distraction. The king vowed that he would not stir without seeing this man, and through his eminent virtue the said cannibal came of his own accord to him, and thereupon the king asked him what was the reason of his molesting his subjects? The raksa promised to do so no more if the king would give him only one village to feast upon, but was refused; he asked the half thereof, and was refused; and so on until he asked to have only one man more; and the king told him that he should not have one, but told him to take himself if he pleased; and thereupon the raksa answered, "Although there were a hundred like me, they could not take and eat such a good king as thou art."

The king was pleased with his saying; and since he had refused to sacrifice human creatures to his ferocity, promised to make him an allowance in rice, and had the pleasure of seeing his disposition changed to mildness. While the king was thus governing according to wisdom, his brother, who was called Leening Golu Ambaw Rajah, came to pay him a visit, and took the kingdom from him. The king disguised himself as a priest, and came and resided in secret at the

place where the daggoba of Attana-gala is now built, to the south-east of the temple of Calany Golu. Ambaw Rajah caused proclamation to be made throughout the whole of his dominions, by beating tom-tom, that whosoever would bring the head of the king (his brother) should receive a great reward. Many people cut off other people's heads and carried them to the said Golu Ambaw Rajah, pretending that they had found his brother and cut off his head; but he was not to be imposed upon by a counterfeit head. A poor woman, however, one day made ready a little rice, and some of the small fishes called nitoly, or, in the Cingalese, hawl-missaw, and giving the same to her husband, said unto him, "Husband, if thou shouldest bring the head of the King Sree Sangala Rajah we should be made rich;" and accordingly sent him away to bring the same. The said poor man entered into the jungle, and wandered till he came to Attana-gala, and there he found out a flat stone and the place of the king's residence, and went to talk to him; but in the mean time did not know that it was the king.

The king asked from whence he came, and he told him that he was in search of the King Sree Sangala Rajah, for the sake of whose head many people had been put to death.

The king was sorry to hear the news, and resolved that the poor man should obtain the reward, and thereupon said unto him, "Come, let us eat that rice which thou hast brought." The basket with the rice was opened, and the two sat down to eat; the rice was divided into two shares, and thereupon the king thought within himself, "If ever I am to be a Budhu, let these fish swim in the water, and let this rice made of the grain called maw-wee grow;" and thereupon throwing the said fish, which were not only dead and boiled, but also pounded in a mortar into one consistency, into a pool, they immediately began to swim in the water, and in the meantime the boiled rice began to grow; and thereby he knew that he would one day become the Budhu; and so having eaten his rice, he told the poor man that he was the king, and commanded him to cut off his head, upon which the poor man became terrified and ran away.

The king called out to him to stop and take his head, saying, if any man dispute thy word and say that thou hast not brought the head of Sree Sangala Rajah, do thou take sandal-wood, and sweet-smelling water, and offer the same to the head, after laying the head on a chair covered with white cloth, and then by the power

of the gods my head itself will bear witness;* and thereupon he himself tying the end of a cloth to a tree, and the other end about his neck, twisted off his head and gave it to the poor man.

The poor man took and presented the head to Golu Ambaw Rajah, who, however, said that it was a counterfeit head, but the poor man having done as he had been directed, the head sprung up three times, through the power of the gods, and said, "I am the head of Sree Sangala Rajah;" and thereupon the king gave the poor man a great reward, and reigned as king for twenty-two years.

This king, Golu Ambaw Rajah, in his lifetime visited Attana-gala, where his brother's body lay, and built a house round the daggoba, and made large offerings; and dying, went to the world called Prataw Lōka.

His son, Calaken Deta Tissa Rajah, was the next king. He apprehended and put to death the eight persons called Calaw Wessan, which his father had never been able to do; he made

* This account of the head will remind the reader of the story of the Grecian merchant, as recounted by Scheherarade; and it may be inferred, that by the variation of consigning the fratricide to Prataw Lōka, instead of Tosite, the crime was punished in his next existence.

four stories to Lowaw-maha-pawya, which his father had not been able to finish; raised a steeple on the same, and made large offerings to it; he dug six lakes; made the daggobas of Pelan Sree-gala, of Moontaroo, and of Elugol; and making large offerings, reigned as king for ten years.

His younger brother, Mahasen Rajah, was the next king. He, causing the devils to work, made the late lake of Minnery Wewa, dammed up the river Caraw-ganga, which used to run to the said place Minnery, at a signal given him by the gods dammed up the brook of Tala-wattuya, and with the water of the same cultivated 20,000 fields, and prepared them for sowing. As there was a want of dhawtoo, or bones, &c. of Budhu, he told the priests to make figures of gold; and moreover he caused to be made the lake of Muagamua, the lake of Suraelacoora, the lake of Didora, the lake of Maha-minia, the lake of Poknawa, the lake of Poos Coomboora, the lake of Patcalamalua, the lake of Sulugumalua, the lake of Calawawna, the lake of Kimboolwat, the lake of Wadunnawa, the lake of Suroowala-rantia, the lake of Minihiria, &c.—altogether seventeen lakes;* and all this service he caused to

* Only thirteen are enumerated in the original MSS.

be performed by the devils. And as there was no dhawtoo of Budhu, and as he knew by inquiry that the girdle of Budhu was in the Dewa-Lōka, he looked up to heaven, and the gods seeing that he gave himself so much trouble, consented to let down the said girdle of Budhu: the king stretched out his hand to receive the said girdle, and thereupon the gods pulled it higher up, whereupon he stretching himself to get hold of it, the gods pulled it up higher still, and the rajah, still eager to lay hold of the girdle, stretched himself still more to get hold of the same, but still the same was drawn up out of his reach.

The king after all his anxiety being so much disappointed, began to get angry, and taking his sword, sprung up eighty cubits towards heaven, and cut a piece of the said girdle, which piece he kept, but the rest thereof the gods pulled again up to Dewa Lōka.

The king made great offerings to the said piece of Budhu's girdle; he also built a daggoba for the same of forty cubits in height; and having reigned as king for the space of twenty-four years, he died and went to Tosite. And thus, from the King Wijaya Rajah to the King Mahasen Rajah, there were sixty-three kings, all of untainted royal blood. And at this time Budhu had been dead 844 years nine months

and twenty-five days. But with Mahasen Rajah ended the unadulterated royal blood.

The kings who followed were descended of parents, one of whom was of the Surya Wansa, or descended from the sun, and the other of the Sree Bodin Wansa, descended from the bringer of the Bo-tree, or of the Dalidaw Wansa, descended from the bringer of the dhawtoo, and thus of mixed blood, and on that account there were no longer to be found the Rahatoonsancies who could fly to the Dewa-Lōka when they pleased; and because the god Sakkraia Dewindra left off to regard Ceylon, and because piety had disappeared, also because the city of Anurahdepura was left in ruins, and because the fertility of the land was decreased, the kings who followed were no longer of such consequence as before.

The king called Kirti Sree-mewan Rajah was the next king after the said Mahasen who ascended the throne, and he was of the adulterated blood. In the ninth year of his reign the King Guwaseenam Rajah was king of the country of Calinga Rata, and this King of Calinga Rata had in his possession the tooth of Budhu, called Daladaw Samy, and the king worshipped and made offerings to the same. But now the king of the city Sawat Nuwara

declared war against the said King of Calinga Rata, in order to make himself master of the tooth. The King of Calinga Rata thereupon called his daughter, whose name was Ranewalenam Cumara, and her husband Dantanam Cumara, and addressed himself to them, saying, "The King of Ceylon, Kirti Sree-mewan Rajah, is my good friend; I am now going forth to battle; if it happen that I lose the day I will hoist a red flag, and do you thereupon, without allowing daladaw-wahansey to be taken by the enemy, disguise yourselves as pilgrims and carry the same to Ceylon, and deliver it there to the king my friend."

The King of Calinga Rata accordingly went forth to meet his foe, and when he found that the battle was going against him he hoisted a red flag, and having so done fell by the hand of the enemy. In the meantime, his daughter and son-in-law having seen the signal of defeat, dressed themselves as pilgrims, and taking with them Daladaw Samy, fled to the sea-shore, and taking ship at Tutocoreen, came to Ceylon, and delivered Daladaw Samy to the King Kirti Sree-mewan Rajah; and the king provided the prince and princess with a residence at Kerigama, in the Beligal Corle, and heaped upon them many favours. The king likewise made a

house for Daladaw Samy, and, without intermission, made offerings to the same of both flowers and light; and he reigned as king for the space of twenty-eight years.

His younger brother, Deweny Paetissa Rajah, was the next king. He made a carandua for Daladaw Samy, which he sprinkled with sweet-smelling water and sandal, and made figures of Budhu with his own hand; he also caused daggobas to be erected; and was a benefactor to the world during a reign of ten years.

His son Bujas Rajah was the next king. He provided books and preachers from village to village, and caused preaching to be held at appointed seasons; he raised the Maha Vihari of Anurahde-pura twenty-five cubits high, and offered flowers of jasmine thereto. He also painted the walls and roofs of Lowaw-maha-pawya blue. Here he caused 700 priests to assemble every day, to be supplied with food; he also bestowed villages upon the priests, of which they received the yearly revenue; he also caused to be raised the Vihari of Morawpaw-piri, and abounded in good works with a view of becoming one day a Budhu; and having reigned eight years, went to Tosite.

His son Oepa Tissa-maha Rajah was the next king. He caused to be built the daggoba of

Palaw-wagu, enclosed the lake Nepawwewa, and reigned as king for forty-two years.

His son Manam Rajah was the next king: he reigned for twenty years. In the course of this king's reign the two persons called Banda-gotnam-watawak and Tenmaha Sin caused to be brought from Jambu-dwipa to Ceylon the books containing the 200,250 orders of Budhu, and the books containing the three lacse and 100,750 sayings of Budhu, which were written in the Palee language, and ordered the same to be published.

The illegitimate son of the late King Sinnam Rajah, as it were, governed by night, while the legitimate son of the King Sawkyanam governed by day. They reigned together for the space of one year.

The next king went one day to pay his homage to Daladaw Wahansy, and when he wanted to return again to his house called for his elephant, but seeing that it was not immediately brought, asked what was the reason, and his ministers told him to wait a little, and that the elephant would be brought directly; but thereupon the king became angry, and seeing the figure of an elephant of stone, the king asked if it would not take him on his back. Thereupon the said figure came towards the king, took

him on his back, and went into the city, and carried the king to his palace.

The said king reigned for six years, and then seven Malabar chiefs from Soly Rata having made a descent with 7000 men, put the king to death, and assumed the government, and succeeding one another therein, governed the country for twenty-seven years.

PART THE FOURTH.

From the Fifth Irruption of the Malabars to the Capture of the Native King of Ceylon, on their Twelfth Invasion of the Island.

At this time the son of Sinkelia Rajah, who had become a priest when he was young, was now requested by the people to lay aside the priest's office and to become their king, which having done, he entered the city, put the reigning Malabar to death, and being chosen king, he made eighteen lakes and eighteen temples, presented eighteen great offerings, and reigned as king eighteen years, when he was killed by his illegitimate son Sree Kaboodoo Rajah, who ascended the throne, but went to the hell Awichi, where he must be tormented for the duration of eight worlds.

The illegitimate son of the abovesaid Sinkelia Rajah, called Moogalam Rajah, through fear of the said parricide, fled to Jambu-dwipa, where he raised a powerful army, and returned and put to death the murderer, and became king in his stead, and reigned eighteen years.

His son Dusin Rajah was the next king. He became very learned, and reigned for the space of nine years, and as his body was burning, his friend and minister, Calidan, sprung into the fire, and dying with him, went to another world.

His son Kirte Sennam Rajah was the next king. He reigned nine years, was murdered, and was succeeded by his mother's brother, whose name was Medesiwoo Rajah, which king reigned for twenty-five years.

He was murdered, and was succeeded by Leminy Tissa Rajah, who reigned one year and two months.

He was murdered, and was succeeded by Leminy Akbo Rajah, who reigned thirteen years. Observe that this king came from Jambu-dwipa.

His son Dawsea-kelia Rajah was the next king. He reigned for the space of six months.

He was murdered, and was succeeded by the sister's son of Mugalam Rajah, who reigned as king for the space of twenty years.

His son Cooda Tissa Sree-mewan Rajah was the next king, and he reigned for the space of nineteen* years.

* The Mahawanse, page 243, has nineteen days only. There is, indeed, much confusion and discrepancy of account

He was murdered, and was succeeded by Bakka Wanysayew Asetoo Rajah, who reigned three years.

He was murdered, and was succeeded by Salandalawnam Rajah, who also was called by the name of Leminy Tissa Rajah. He reigned for the space of nine years.

He was murdered, and was succeeded by Akbo Rajah, the sister's son of Manaw Rajah. This king enclosed the lake called Cooroondoo-wewa, and strictly observing the rules of Mawna Rajah, reigned for the space of thirty years. In his time the priest called Dahanam Terahoo composed the following ode:—

Demitey Beminireyo,
Dalagot Purawaw Sudhacalaw,
Coomakin kitsiri kesbaw bota,
Epayai yana midasa:
Cawi masoonoo Rajah Dawasyawaw.

His nephew Cudaw Akbo Rajah was the next king. He enclosed thirteen lakes, caused to be built the daggoba Welunna Vihari at Gaganaw Wita, made great offerings, and reigned for the space of ten years.

in this portion of the Rajavali, which records many names not noticed in the Mahawanse.

His younger brother, Sanga Tissa Rajah, was the next king, and reigned for the space of two months, when he was murdered, and was succeeded by Mugalamhaw Rajah, who reigned for the space of six years.

He was murdered, and was succeeded by Asitra Rajah, who reigned for the space of nine years.

His son Sree Sanga Bo Rajah was the next king, and reigned sixteen years. He was, however, driven from the throne, and was succeeded as king by Carala Manicatoo Dita Tissa Rajah; but the said Sree Sanga Bo Rajah bringing forces from another country, vanquished and killed Dita Tissa Rajah.

He was afterwards murdered, and was succeeded by Leminy Dala Paty Rajah. This king caused to be built the daggoba of Pala-watoo Vihari, where he made offerings, and reigned for the space of twelve years.

He was murdered, and was succeeded by the younger brother of Sree Sanga Bo Rajah, called Pusuloo Kasooboo Rajah. He reigned nine years.

The next king was Ocaw Wansayen Dapooloo Rajah. He held his court in Runa, from whence he went up to Anurahde-pura. He caused the daggoba of Runa to be rebuilt, and

likewise the daggoba of Kiro-bogulwa, of Wadunna, of Dorawancy, of Tawaw-gama Pasikkoolama, of Casaw-gooloowa, and of Ala Casapawgiry; he also caused to be built the daggoba of Gamsuppawdoo Cowilla, and of Gancoonaw, and of Hilwadu Maha-dewa Wiyal. All these daggobas he caused to be erected and made great offerings therein, and reigned for the space of ten years. The next king was Leminy Dalla Paetissa Rajah. He caused to be built the daggoba of Paupatun: he reigned for the space of nine years.

He was succeeded by his nephew, whose name was Sree Sanga Bo Rajah; which king caused to be built the daggoba of Siagal, and the city Dewoo Nuwara; and, through the assistance of Wishnu, reigned for the space of sixteen years.

The next king was of the Ocaw-wangsa family, and called Walpitty Wawsee Rajah, who reigned fourteen years.

The next king, called Huhaw Ganta Roopin Dala Rajah, reigned for the space of six months, when Pisooloo Casooboo Rajah having gone to Dharma Haltata and the country called Casaw Walti Rata, brought from thence an army, put to death the king, and ascended the throne, rebuilt the city of Dewoo Nuwara,

enclosed eight lakes, and governed thirty-five years.

His son Akabo Rajah was the next king. He reigned for the space of six years.

His younger brother, Cacalaw Maha Rajah, was the next king. He caused to be built the daggoba of Helagam Pery Vihari, and reigned for the space of seven years. Midella Panaw Rajah's son, called Daroo Cudaw Akbo Rajah, was the next king, and reigned for the space of six years.

The son of Akbo Rajah, called Salemewan Rajah, was the next king. He took by force Mihidawgama, and reigned as king for the space of twenty years.

The next king was called Oeda Maha Rajah. He reigned as king for the space of five years. His successor, Akbo Rajah, reigned for eleven years.

His younger brother, Aka-poolo Rajah, was the next king. He planted bo-trees, made great offerings, and reigned twelve years. He forsook the city of Anurahde-pura, and went to reside at Beramini-pawya.

His younger brother, Nuyun Wesyeen Rajah, was the next king. He raised a Cingalese army, and went suddenly and killed the king called Pandy Rajah, and conquered the said country

of Beramini-pawya, changed the government thereof, caused the country to be cleared of the jungle, made new plantations, and reigned thirty-five years.

His younger brother, Damaha Rajah, was the next king. He caused to be built the daggoba Roopey Vihari, of Roona Magama, covered the same with silver and gold, and made many offerings; and reigned for the space of forty years.

After him, Casooboo Rajah reigned for six years. After him, his queen, Sangawra Doonam: she repaired Lowaw-maha-pawya, and caused a steeple to be built thereon. And after the queen, her son Dawpooloo Cumara reigned as king for seven months. His younger brother, named Cudaw Pooloo Cumara, while the king vanquished the Malabars who came from Soly Rata, reigned as king for the space of twelve years. After his death Oeda Rajah reigned for the space of eight years; and his younger brother, Soman Rajah, reigned for the space of three years.

His younger brother, called Cudaw Minidel Salaw Rajah, conspiring with the King of Soly Rata, caused an army of Malabars to be brought to Aeraw-Totta, and there keeping his court, reigned as king for the space of twelve years,

when his elder brother, Nuwan Salaw Mewan Rajah, vanquished the Malabars, and made them leave Ceylon. His viceroy rebelling went to Jambu-dwipa, and brought over an army consisting of 95,000 Malabars to Ceylon, and, making war, by their aid he reigned for the space of ten years.

After him, Wicrama Pandita Rajah reigned for the space of three years; after whom, the island of Ceylon was governed by Wicrama Bahu Rajah and Jaya Rajah in their turn. The said Jaya Rajah swept the island of Ceylon of the Malabars, who then swarmed throughout the same, and united the whole of Ceylon under one banner.

After him Mawley Rajah reigned for three years; after whom Wicrama Pandita Rajah reigned for three years; and after him Gaja Bahu Pawlawam Rajah reigned for the space of three years; after him, Prawcrama Bahu Pandita Rajah reigned for one year. In his time a great army of Malabars, from Soly Rata, made another descent on Ceylon, which army vanquished Ceylon, and subverted the religion of Budhu.

Hereupon commenced the reigns of six Malabar kings, the first of whom was Lok-Swara Senewigan; and these six, with the Malabars of Soly Rata, reigned eighty-six years.

After which, Mahaloo Wijaya Bahu arose, and vanquished the Malabars, and united the three kingdoms of Ceylon again under the same banner. And as the Malabars had completely extirpated the priests of Budhu, so that a yellow robe was no more to be found, nor one who drank of the sweet waters of virtue to be seen, this king sent thousands of pearls and precious stones to Aramara, and caused twenty priests to be brought from thence, and, with their help, promoted again the religion of Budhu; and a thousand new priests were made; great temples also were erected, in particular the daggoba of Lankaw Tilaka, which he caused to be surrounded with three walls, and caused a steeple to be built thereon; he commanded many temples to be completely rebuilt at Anurahde-pura; and, as a great promoter of religion, reigned for the space of eighty years.

After him, Wijaya Bahu Rajah reigned for three years. After him arose the king called Pracrawma Bahu Rajah, who was the son of Kit Sirinewan Rajah. He was a crowned king. He restored to the Desawany called Walaganda the religion of Budhu, and to the two places called Colannaw and Sugiria, and for the standing figure of Budhu, he made a house; and for the sleeping figure he did the same; he also made

a house, and covered the same with tiles, which were gilt with gold.

He appointed many priests, and disposed of thousands of money in acts of charity, and made offerings of wild fruits. He caused to be built the great temples of Patanaw Rama and Weloo manaw Rama, and appointed priests for the same; he likewise repaired the decayed daggoba of Maha Parawdia, the name of which was Welu Sawya, because it was built with sand; he also directed to be built up the daggoba of Cayagiry, and the temple Tupaw Ramia, and caused steeples to be built upon the same; many temples, by his command, were completely finished at Anurahde-pura, and a house was finished round the bo-tree, otherwise Bodinwahansey; he also repaired Lowaw-maha-pawya; and enclosed eight lakes.

Having heard that the king in Jambu-dwipa opposed the religion of Budhu, he raised an army, and was about to march thither, but the priests stopping the way before him, dissuaded him from going; and thereupon he chose from his army every tenth man, and the said chosen army, which amounted to 2,125,000, he caused to embark upon 100 ships. The said army having safely landed in Jambu-dwipa, they fought against and vanquished

the country of Soly Rata, the country belonging to the king called Pandy Rajah, and likewise the country called Aramana, the tribute of which countries was transmitted to the King of Ceylon.

The king made a journey on foot to Samanala, or Adam's peak, where he worshipped the priest of the footstep of the Budhu. He caused the temple of Saman Dewinda, that is, the god of Adam's peak, to be built; and he caused tribute to be brought to Ceylon from the abovesaid conquered countries, viz. Soly Rata, Pandy Rata, and Aramana Rata, every year; and his order was obeyed throughout Jambu-dwipa. He, as it were, made Ceylon a feasting-house for the inhabitants thereof; he purified the religion of Budhu; and, with a desire of becoming himself a Budhu, reigned thirty-two years, and went to Tosita.

His sister's son, Wijaya Bahu Rajah, was the next king. He killed the shepherd called Kilekes Law, because he wanted to have the shepherd's daughter: he, however, reigned only five years.

He was murdered, and was succeeded by Calaganam Rajah, likewise called Kirtiss Akbo Rajah, who seized Daladaw Wahansey. This king built the daggoba of Polonnaro, made a house for Daladaw Wahansey, and a temple

of the globular form for the same; he went with many followers to Adam's Peak, and worshipped the print of Budhu's foot; and, in order to perpetuate his name in Ceylon, he caused the daggoba of Dambooloo to be built, and having gone there, caused to be made 72,000 figures of Budhu; and the said place he called by the names of Rathinda and Boolhinda; and reigned as a good and virtuous king.

After this, the queen of Wicrama Bahu Rajah, (which king was murdered by his first minister), reigned for the space of three years. Okaw Rajah succeeded the queen, and reigned for the space of nine years. This king was deposed by his first minister, Elaloo Ambaw Senewi Rajah, who bestowed the government on the queen of Tissa Rajah: she reigned for the space of six years.

The Prince Dharma Soka succeeded: at the age of five years he was proclaimed king, and reigned six years.

During his reign, Dinunam Rajah came from Jambu-dwipa with an army, and made himself master of Polol Nuwara, put to death the first minister, called Ambaw Senive Rajah, who had driven the son of the said Dinunam Rajah from the throne, assumed to himself the government, and reigned for fifteen days. He was murdered by

the minister called Manawcan Senewy, and, after his death, the Queen Leelawatee governed.

After this event, Lakeswara Rajah came from a foreign country with an army of Malabars. He built fortresses, and reigned as king for the space of five months. After this, the Queen of Calany reigned for the space of four months.

Pracrama Pandita Rajah succeeded her, and came from Pandija Rata, and reigned as king for the space of three years. And now as there was no more virtue to be found amongst the inhabitants of the island, and as transgression had arisen to an enormous height, and the protecting gods had withdrawn their aid, there now followed an age of irreligion, in which the precepts of Budhu were regarded no more.

Calinga Rajah, with an army of 1000 men, called Malawas, made a descent on Ceylon, raised fortresses, took the city of Colon Nuwara, and made prisoner the King Pandy Rajah, put out his eyes, and extirpated the established religion. He broke down the daggoba of Ruanwelly, and several others; and, in his contempt for the royal blood and the religion of Budhu, he exalted the unbelievers, of unbelieving people of low caste he made great and high, and those who were great and high he made level with the low; and thus placed them, as it were,

in houses set on fire; he placed Malabars at Magama; and reigned as king for the space of nineteen years.

While the unbelievers were thus laying waste and destroying the island of Ceylon, and rooting out and banishing therefrom the religion of Budhu, a descendant of the family who had brought the Bo-tree to Ceylon yet existing, called Wijaya Manu Rajah, who took refuge in that part of the island called Maya Rata, sprung up, as it were a fire bursting out in the darkness, raised a Cingalese army, with which he entered the Wanny, besieged and took Polonnaro from the Malabars, and other places likewise, and destroyed the Malabars; after which he began to rebuild the broken-down and decayed temples, and in particular those of Toopawrawna and Ruanwelly, upon which he likewise built steeples and made offerings, and repaired all the temples which the Malabars had destroyed throughout the island. He built the daggoba of Calany; and as the Malabars had extirpated the priests, he sent a person of proper character who brought ten priests from Jambu-dwipa, and these ten he caused to make 1000 priests; he united the three parts of the island under his own government; he moreover imposed taxes and reigned;

but still the Malabars had forts from Carawoora to Polonnaro and Oeraw Totta.

The next king was Wijaya-bahu Rajah. He remained in Mawya Rata, and there he had two sons born to him: upon a time the king called these sons to him, and addressed them, saying, "You, my children, be of one mind, and like unto Dootoogameny and Tissa." The one of the said sons was called Prawcrama Bahu, by whose birth-planet his father saw that he was to be a man of renown.

The king united the whole of Ceylon under his own government; he put to death his enemies and those who were not virtuous; and in the said Mawyaw Rata caused to be built a strong city, and there he kept his court; but here it is to be observed, that when the Malabars had made a conquest of the island, the Patrya of Budhu, and the king's sceptre, and also Daladaw Samy, had been hid in Cotmala; and now it came to pass that the king was informed of this matter, and was filled with great joy. He therefore set out with great state to bring the said precious articles from Cotmala, and having found the same, with a vast quantity of gold and precious stones, and bringing along the same in triumph, great offerings were made from village

to village; and in order that the said Daladaw Samy might never more be as it were in danger again, a house was made for the same on the top of a mountain where a foe could not approach.

The king also caused to be made the temple of Beligal; he caused wells, and also every thing that was necessary, to be made for the place where Daladaw Samy remained on the mountain top, and on set days did not fail to make offerings. The books which had been in the island of Ceylon having been destroyed by the Malabars, the king caused to be written by people of understanding the 84,000 books of Budhu's sermons, and made innumerable offerings; he caused the priests of Ceylon to be gathered together to one place, and fed them for seven days, and, as a monument of himself, caused the temple called Wijaya Bahu Vihari to be built, and made large offerings. Having heard that the Malabars had destroyed the temple of Calany, he caused the same to be rebuilt, and a steeple to be built upon the same; he laid up a great store of good works; and reigned for the space of twenty-four years. After him his eldest son, Prawcrama Bahu, was made king; and his youngest son second king or first minister. While Prawcrama Bahu reigned, Daladaw Samy

was transported in a case of carandua of gold to the city of Samoorda Pura Nuwara, and great offerings made for the space of seven days, and, like the virtuous god called Jaya Rahu, the king took no taxes nor punished the inhabitants; and the criminals who deserved death he punished with imprisonment for life. In the meantime the Malabars, consisting of 40,000 men, were stretched in a line from Polonnaro to Oeraw Totta, having fortresses all along; and now the king went and surrounded the enemy and laid siege to Polonnaro, which the Malabars that were at Oeraw Totta having heard of, marched to the assistance of Polonnaro, but were surrounded and taken prisoners by the second king at Coolawuala, whom he conveyed and delivered with the Cingalese forces to Prawcrama Bahu, at Polonnaro. These Malabars were kept at Polonnaro without being put to death; and, moreover, they obtained permission to repair to their own country. A short time afterwards, however, another Malabar king, called Chandrabahu Rajah, made a descent on Ceylon, and gave battle to the King Alese, and was opposed by the second king, or Prawcrama Bahu's youngest brother, who vanquished the army of Malawas, and extirpated the whole out of the island. All the daggobas throughout the

island were now caused to be cleaned and repaired, oil was furnished for all the temples throughout the three divisions of the island, to burn constantly, and preaching caused to be held at the appointed seasons, and 20,000 children taken to learn and be made priests; the offerings were made of catina dhawna;* and many other works of charity were done by him.

He caused princesses to be brought from Jambu-dwipa, and gave them in marriage to his sons; and, moreover, this king received yearly tribute of pearls and precious stones from the princes of Jambu-dwipa.

He held in high esteem what is called Budhu Nectie and Dharma Nectie, that is the precepts of Budhu and the laws of the people, and likewise Raja Necti, the obligations of royalty; and when, in his time, there was a want of rain throughout the island of Ceylon, he caused Daladaw Samy to be brought out, and by the virtue thereof caused the rain to descend; and thus this king lived in the most virtuous manner, and every day went to worship Daladaw Samy. While thus reigning as a good king, he called to him his five sons, namely, Wijaya Bahu,

* Or, making clothes for the priests by taking the cotton from the tree before the sun had reached his meridian.

Muwanaika Bahu, Sree Buwanaika Bahu, Prawkrama Bahu, and Kriewijaya Bahu, and his son-in-law called Wiera Bahu, and said unto them, " My children, there were in former times 60,000 kings in Jambu-dwipa, and these divided the country amongst them and built themselves cities, and enjoyed their possessions; and again, after those days, the king, by dividing the lands amongst them, enjoyed each his own dominions. The kings of Jambu-dwipa I have brought to be your allies or relations; the crowns of Pandy and Soly I have, as it were, placed under my feet, and amassed riches enough to last for seven generations; — you six persons, without disputing with each other, divide Ceylon amongst you and possess it; let not your old enemies approach to disturb you. Every month, upon the set day, fail not to pay your offerings to Daladaw Samy; offer flowers of the field and lamps; let not the daggobas and temples throughout the island of Ceylon fall to decay; make the same to be plastered afresh every year; bestow charity upon the priests every month. Following my father's example, I have governed without giving pain to my subjects; the three kingdoms of this island I have united into one, viz. Mawyaw Rata, which contains 250,000 villages; Pihitti Rata, which contains

450,000 villages; and Roonoo Rata, which contains 770,000 villages: all of which I have turned, as it were, into a house of rejoicing, and have been a protector of all my people." And now, embracing his children with inexpressible tenderness, he made them swear that they would live in unity with each other; and having done this, delivered his kingdom to his eldest son, Wijaya Bahu; and, after a glorious reign of thirty-two years, yielded up his breath, and went to Dewa-Lōka.

In the reign of this king, Wijaya Bahu, a Malabar king, named Maha Dase Rajah, with an army of the nation called Siganam, landed on Ceylon, pretending that he was bringing tribute, and so deceived the Ceylonese, because in the time of Prawcrama Bahu it was customary for foreign countries to pay tribute; and thus the unsuspecting King Wijaya Bahu was taken and carried away prisoner by the Malabars. The king's four brothers were likewise killed; and many people were killed and taken prisoners by the said Dase Rajah to the country of Maha China.

After this there was no king in Ceylon: but the minister (or adigar) called Allaviswara remained in Raygam Nuwara; and the son-in-law of Prawcrama Bahu remained in Sampala

Nuwara, and the king called Awrya Chacra-warta Rajah (king of the Ceylonese Malabars) remained at Jaffnapatnam. Of these three, the power of the Malabar, Awrya Chacrawarta Rajah, was the greatest, both in point of men and money, and therefore he collected tribute from both the high and low countries, and likewise from the nine ports; and, while proceeding in this manner, the above-said adigar, Allaviswara, taking one day the number of his subjects into consideration, said within himself, that having so many people it was improper for him to pay tribute to any person, and began to project the means of shaking off his subjection by building the fortress of Jaya Wardena Cottah,* around which he cut a ditch for holding water, and collected paddy, cocoa-nuts, and salt, enough to serve for several years. Being thus prepared, he began to shew his disposition by seizing and hanging the collectors of the said Awrya Chacra-warta Rajah, who, having heard of this, was, like the cobra capella, filled with venom and anger, and calling to his aid thousands of Malabars from Soly Rata, he took the field and declared war.

The people who had come to him by land

* Commonly called Cottah, near Colombo.

halted at the place called Mawtala, and those who had come over sea landed at Pantura, at the place called Colon Totta, or Colombo, and repairing to Demata Gada and Goracawna, there halted, and were many in number. Buwaineka Bahu, the afore-named son of Prawcrama Bahu, through fear, left Gampala, and fled to Raygam Nuwara; but the people of Gampala, offended at the flight of their said king, said amongst themselves, "Why should we have to do with a king who would leave such a people as we are of the high country?" And the people of five different places joining together, came down in the night-time and fell upon the Malabars, and made great slaughter among them, and discomfited them, insomuch that they repaired to Jaffnapatnam.

Alakes-warayaw likewise attacked the Malabars at Demata Gada and Goracawna, and slew and routed them completely, and likewise broke to pieces the ships which had arrived at Pantura, and gained a complete victory over his enemies.

Then Buwanaika Bahu, who had fled from Gampala, returned again to the said place. Here it must be observed, that in the year of Budhu 1958, on the 7th day of the moon, in the month of May, on Thursday, under the

reign of the planet Pusey, the King Gajawbaw Rajah was carried away captive by the Malabars; but his queen, Sunetra Dewa, taking the prince her son, fled from the city where her palace was, and came and lived in the city of Widagama.

On this queen and her said infant prince coming to Widagama, where the high-priest Teraswamy resided, who, having studied the planet under which the said prince was born, prognosticated that he would be a great one in the world, and that he would be king of Ceylon; and so, taking the young prince, he was brought up in the temple among the priests. This news having been communicated to Kiswarayaw, he sought to destroy the said prince; on which account he was secretly conveyed to the village of Polwatta, in the four Corles, and delivered to the care of a blacksmith; and there remaining, used to go at night to the house of the village chief, or gama rawla, to eat, but in the day-time used to play with the child of the blacksmith. Notwithstanding all this precaution, Kiswarayaw obtained information of these circumstances, and sent an express to the blacksmith's house to secure the prince.

The king's messengers having arrived at the blacksmith's house, the blacksmith, taking in his

hand his patu wella* * * and therewith giving his own son a stroke, asked the two boys, if they had not been to herd the cows? and drove them both away to do so: thus the messengers of Kiswarayaw conceived them both to be the blacksmith's own sons, and so returned to Ràygama. The messengers having departed, the blacksmith called the boys, and taking the young prince with him, went to another village, where his sister lived, and calling upon the gama rawla, related to him the story, and leaving the prince in his hands, returned to his home.

In this manner the prince lived in obscurity until he attained to sixteen years of age, and then the teroonancy of Widagama called a meeting of the chief people of the country, and having consulted with them, caused the young prince to be brought, unknown to Kiswarayaw, and on the seventh day of the moon, in the month of May, under the influence of the planet Pusey, he delivered him to the people, as their lawful prince, and thereupon they fell upon and put to death Kiswarayaw, and crowned the young prince as king, under the name of Sree Prawcrama Bahu Rajah.

* There is an omission here of the word which should follow, in the original MSS.

In the year of Budhu 1984 the said Sree Prawcrama Bahu Rajah ascended the throne, and three years thereafter he came and took up his residence at Jaya Wardena Nuwara,* and there he caused a temple to be built for the residence of the priests, and a king's palace to be built, and streets to be formed, and raised a fortification; and he caused a princess to be brought from Hirawella, to be made his queen, by whom he had a son, whose name was Sapoomal Cumara, whom he educated in the most careful manner; and after him he had another son, called Ambulugala Cudaw Cumara, whom he also brought up in the same manner: and these two were the chiefs of the people.

When these princes were grown up, the king their father thought within himself that there was no need for several kings to be in the island of Ceylon, and accordingly, having assembled his forces, placed them under the command of his eldest son, Sapoomal Cumara, and sent them out against the Malabar enemy; and the prince fell upon many villages belonging to Jaffna, and defeated the same, taking many prisoners, whom he brought to Cottah, and de-

* That is, at Cottah.

livered them to his father, Sree Prawcrama Bahu Rajah.

The king sent out his said son for the second time, with another army; and this time the prince entered the city of Jaffna itself, and made himself master of the ports thereof. When the prince entered Jaffna, he rode upon a black horse; and the Malabars, hiding themselves, lay in wait, in order to direct their efforts against the same, with a view to get the prince into their power; but the prince's steed sprang amongst them, like a tiger on his prey, and put them to flight; and the prince himself, in the midst of the Malabars, made such carnage that the streets of Jaffna ran with blood that day as if it had been a river; and, moreover, the prince took the King Awrya Chacrawarta and put him to death, and, taking his wife and children, brought them to Cottah and presented them to his father.

The king, highly pleased with the exploits of his son, conferred on him many presents, and likewise the government of Jaffna, which he had subdued, and thither he sent him to rule accordingly. After this, the king loaded a vessel with goods, and, sending the same to Jaffna, began to carry on commerce with his son. The said vessel, which was taken up and loaded with

the king's commerce, on its passage to Jaffna was seized by a man called Wiraw Rama, of the nation of Malawas, but who belonged to Jaffna. The King Prawcrama Bahu hearing this news, ordered hundreds of ships to be manned and sent out; and accordingly the said flotilla sailed, took and put to death the said Wiraw Rama, made a descent upon Soly Rata, and fell upon and plundered several towns and villages; and, after this, from the four towns called Makudam Cottah a tribute was paid yearly to the King of Ceylon. This king, Sree Prawcrama Bahu, had worn the crown for the space of fifty-two years, when the tributary king of the upper country, or Candy, who was called Sojawna Sewo Rajah, neglected to send his yearly tribute, and likewise to send the people for service, as he was wont to do, and thus exhibited marks of disobedience to his sovereign; thereupon the King Prawcrama Bahu raised a great army, and delivered the same to his younger son, Ambulugala Cumara, and desiring him to go and conquer the high country, let him take his departure.

The said prince entered into and fell upon the high country, and conquered it; and having taken prisoners several of the king's relations, sent them down to Cottah to his father. The

King of Gampala was of the real blood-royal, and descended from the sun, and, on that account, without putting them to death, he delivered them to the adigar, in the mean time deposing him from being king, and demanding the wonted tribute.

The prince, on returning to Cottah, and again meeting his father, was received with great pleasure; and having been rewarded with precious gifts, he departed for Ambulugala. The said King Prawcrama Bahu Rajah having reigned as king for the space of fifty-two years, resigned the throne to the son of his daughter, who was called Oeha Cooda Dewe, which grandson ascended the throne under the title of Wiera Prawcrama Bahu Rajah; and so the old king went to the Dewa-Lōka.

The said Wiera Prawcrama Bahu Rajah having ascended the throne of his grandfather, the news reached Jaffna, where Prince Sapoomal Cumara still governed; which prince, not satisfied that his nephew should be the king over him, called together the chief men, and a number of soldiers, and leaving Jaffna he came to Cottah, entered the city, and put Wiera Prawcrama Bahu Rajah to death, and, under the title of Sree Buwanaika Rajah, ascended the throne of his father.

While reigning as king, a chief of the village Kelandola, in the Pesejodoon Corle, who was called Siriwardena Patty Rajah, in concert with one Cooroogama, stirred up the whole country, from Galu-ganga to the river Wala-aga, to rebel and make war against the king. The king having heard of this revolt amongst his subjects, immediately sent for his younger brother to Ambulugala, in the four Corles: and he having arrived with chiefs and forces from the four Corles, sent him out to attack the rebels. The king's brother promptly entered the Pesejodoon Corle, put the rebels to flight, took the two ring-leaders, namely, Patty Rajah and Cooroogama, with many of their adherents, prisoners, and brought them to Cottah; and on delivering the prisoners to the king, the said Patty Rajah prayed, that for the crime he had done he might be put in prison; and accordingly his request was granted, without his being put to death afterwards for his rebellion. The king's younger brother, now called Ambulugala Rajah, again went to Ambulugala; and King Sree Buwanaika Bahu Rajah, after having worn the crown for the space of seven years, went to Tosita.

Buwanaika Bahu Rajah, before his death, released from prison the above-said rebels Patty

Rajah and Cooroogama, and delivered them to the prince that he had brought up, which prince, assuming the title of Pandita Prawcrama Bahu Rajah, ascended the throne.

The late king's brother, Ambulugala Rajah, hearing of his brother's death, and of the throne being usurped, left the high country, with an army, and came to make war against Cottah, and accordingly made a stand in the Cina Corle.

He afterwards took up his quarters in the city of Calany; and, at length, the two armies met in battle at the village of Inkendagama, in which battle the King of Cottah was worsted, and the abovesaid two rebels, Patty Rajah and Cooroogama, who were his generals, both fell.

Ambulugala Rajah followed up his victory and entered the city of Cottah, and even into the king's palace, where, shutting the doors, he stabbed to death the King Prawcrama Bahu Rajah's queens and three illegitimate sons, which were found in the palace; and on the same night put to death the king himself; and afterwards, having caused the palace to be embellished, and assuming the title of Wiera Prawcrama Bahu Rajah, ascended the throne of his father. The said king had born to him four princes and a princess; and having reigned

happily for the space of twenty years, went to Tosita.

His eldest son, under the title of Dharma Prawcrama Bahu Rajah, was the next who ascended the throne. This king's brother, who was afterwards called Wijah Bahu Rajah, and likewise the other brother, who was afterwards Rajah Sinja Rajah, in their youth built the city of Menik Cadawara Nuwara, and lived in one place, and both cohabited with one woman; but their other brother had his abode in Raygama. The younger sister of the king Dharma Prawcrama Bahu Rajah's mother was given as queen to Ambulugala Rajah.

The king's brother, who was called Sakala Calaw wala Rajah, was king in Oedagampala, and the other brother, called Tania Wala Rajah, was king in Madampey; and during this time, while Dharma Prawcrama Bahu Rajah was reigning as emperor over Ceylon, a great number of Moors called Caderawy, as well as those from Cawlelapotnam, made a landing at Chilaw, in order to supply themselves with pearls and elephants. Dharma Prawcrama Rajah having heard of this invasion, sent for his brother Sakala Calaw wala Rajah and placed him at the head of a great army, and sent him away to make war against the said Moors. Sakala Ca-

law wala Rajah accordingly, at the head of his army, and on his way to oppose the enemy, stopped at Madampey, where he met and talked with his brother; and having so done, he mounted his horse, and his brother Tania-wala Rajah also mounted his elephant, and went away to aid in the attack against the Moors, many of whom were killed in the battle, and among the rest the modliar, or chief of the Moors, whose name was Cadiraya, was slain. The pearl-fishers were taken and killed, and their thoneys were broken to pieces by the elephants; and eighty-nine were taken prisoners and brought to Cottah. The two brothers, for having behaved so bravely, were rewarded with splendid presents from their brother Prawcrama Bahu Rajah, and each repaired again to his own court.

But now it again came to pass that the King Ambulugala, of the high country, took too much upon him, and was so haughty as to imagine that none was greater than him, and that he was subject to nobody, and withheld his tribute from the King of Cottah, which, when the King Prawcrama Bahu heard of, he sent immediately to Menik Cadawara Nuwara, to bring his brother Sree Rajah Sinke Rajah; and he having arrived, the king delivered to him a great army, with which he took the field, and

he halted in the Galbada Corle, and there he delivered to his friend the Rawlahamy of Kirawelly, a part of his army, and allowed him to advance towards the enemy. The Rawlahamy accordingly took the place called Coonoo Cohupitia; and the king of the high country having received this news, immediately sent fifty-three lacse of money, two elephants, and his own daughter, for peace. The said princess was given to the said Kirawelly Rawlahamy, and she had by him the under-mentioned children: Wellecola Rawlahamy, Ganigomeny Rawlahamy, Dabberiyey Rawlahamy, Ewalagey Rawlahamy, Enderewey Rawlahamy, Kerawelley Rawlahamy, and also a female, who was the wife of Jawwiera Bandawra; altogether seven children.

After this event, it again occurred that the king of the high country began to shake off his allegiance, which Dharma Prawkrama Bahu Rajah having heard of, sent for his younger brother, who was at Oedagampala, namely, Cawlaw wala Rajah, to whom the king delivered a great army, and sent him away to take the high country. Cawlaw wala Rajah having entered the city, the king of the high country sent out to him, under the pretence of wanting to salute and pay homage to him, an umbrella of pearls, a shield of chank, and a chain of gold, with

which chain Cawlaw wala Rajah took and bound his own feet, in token of the subjection into which the high country was brought to by the king his brother, and then put the same round the neck of one of his modliars; and having severely chid the people of the high country, charged them never more to be guilty of such rebellion, and so returned to Jaya Wardena Cottah, where, having again seen and taken leave of his brother Dharma Prawkrama Bahu Rajah, he returned to the seat of his own government at Oedagampala.

And now it came to pass, in the Christian year 1522, in the month of April, that a ship from Portugal,* in Jambu-dwipa, arrived at Colombo, without having met with any harm on the voyage; and while laying in the harbour, information was brought to the king in the following manner by the people of Colombo: "There are remaining in our harbour of Colombo a race of very white and beautiful people; they wear boots and hats of iron, and they never stop in one place;" and having seen the Portuguese eating bread and drinking wine, and not knowing what it was, they added, to the king, "They eat Budhu gal, a sort of

* From the Portuguese settlement of Goa.

white stones, and they drink blood: if they get a fish, they will give two or three ride, in gold or silver, for it; and besides that, they have guns, which make a noise like thunder when it breaks upon Jugandere Parwata, and even louder; and a ball shot from one of them, after flying some leagues, will break a castle of marble, or even of iron:" and an infinity of such news they brought to the king.

The king, on hearing this news, sent for his three brothers to come immediately to Cottah, and with them, and other wise men, and his adigars, took counsel what he should do on this occasion; and being in council, proposed to them this question: "Shall we be at peace with them (the Portuguese), or shall we go to war with them?" One of the said kings, who bore the title of Chacra Rajah, thereupon offered to go himself in person, and see what kind of people they were, and, after that, determine whether peace or war would be the consequence. This king accordingly disguised himself and came down to the haven of Colombo, to take knowledge what kind of people the Portuguese were, and having done so, returned again to Cottah, and reported that there was no occasion to go to war with the Portuguese, and that it would be a very good thing to give them audience.

The king accordingly gave audience to one or two of the Portuguese, and made them presents of several villages, and, in return, received presents from the Portuguese; and likewise sending presents to the King of Portugal, the king recommended himself to his friendship; and thus the King of Ceylon and the Portuguese became the best of friends, and from that day to this the Portuguese have remained in Colombo. This king bestowed on the temples his elephant which had teeth; and having reigned the space of sixty-two years, he departed this life. After the king's death, the ministers and a great body of the people took counsel together, and went to Oedagampala, and brought the king of that place, namely, the above-said Sakala Calaw wala Rajah, the late king's brother, to the city of Cottah, and then prayed him to become their king, and the chief king of Ceylon; upon which Sakala Calaw wala Rajah answered, that he had several things to observe first on that subject; and so he began to state that it ought to be taken into consideration, that the two other brothers of the late king, namely, Sree Rajah Sinjah Rajah and Wijaya Bahu Rajah, had, in their youth, lived with one and the same concubine, in the city of Menick Cadawara; that Rajah Sinjah Rajah had died in Menick Cada-

wara, and had left a younger brother, whose name was Bawla Wijaya Rajah, and that he was the person entitled to the throne; and, accordingly, the said prince was brought down to Cottah, and crowned king under the title of Wijaya Bahu Rajah; and being seated on the throne, he gave a general audience to the people; and after this, Sakala Calaw wala Rajah repaired again to Oedagampala.

Sinjah Rajah and Wijaya Bahu Rajah, while living together in one house, had three princes born to them; and it came to pass that the mother of the said princes died after the death of his brother: and the mother of the above-said Wijaya Bahu Rajah caused a princess to be brought to him from Kirawelly, and with her a young prince; and the princess he made his queen, and the young prince he brought up. In the mean time, it came to pass that another ship arrived from Portugal, and thereupon the Ceylonese went to give battle to the Portuguese; but the Portuguese having fired a gun from the ship, the ball in its flight cut down the branch of a tree, which the Ceylonese seeing, were afraid, and went and reported to the king: the king carried on the war no further, but gave audience to four of the Portuguese, who landed and went to the city of Cottah; and having con-

ferred presents, allowed them to depart in amity. And thus in this king's time, also, the Portuguese carried on trade in the port of Colombo.

At this period, the King Wijaya Bahu thought of disinheriting the above-said three princes, who were the issue of two fathers and one mother, and appointing the above-said prince whom he had brought up, and whose name was Dewa Rajah Coomara, as his heir to the throne; and, accordingly, he conferred with his two ministers, Coenda Bandara and Ekanaika, to that effect; and thus it was resolved that the said three princes should be set aside, and that the throne should fall to the said Dewa Rajah Coomara.

The names of the above-said three princes were Buwanaika Bahu, Maha Raygan Bandawra, and Mawyaw Dunney Rajah. These three princes having heard of the resolution which had been taken against them, fled into a temple, for fear of falling into the hands of those that sought their life; and one night, finding means to get out of the temple, they took to flight, and came to Migamua, otherwise Negambo, and entered into the house of the chief man, called Yapaw Patoon Caroonadi Pati Rajah, which person delivered the two eldest brothers to the Pattabandy, and the younger brother made his way to Candy. This prince having thus gone to

Candy to see what assistance he could there procure, it is necessary to observe, that of the seven children which were born to the above-said Rawlahamy of Kirawelly, the daughter and princess was now at Oedagampala. This princess the King Sakala Calaw wala Rajah, the king of Oedagampala, had brought up in the most tender manner, as if she had been his own child, and gave her in marriage to the king of the high country, Jaya Wiera Rajah.

This princess he considered as his sister; and in expectation of meeting with assistance from his affinity to her, he thus set out for the high country.

The prince, on his march up to Candy, had to pass through troops of elephants, some with teeth and some without; notwithstanding which, the young prince, as if he had been the king of lions, undauntedly urged his way till he came to the city called Lincadagalla, and there he met the King Jaya Wiera Rajah, to whom he made a present of gold, and began to tell the acts of his father and his present circumstances, and prayed the king for succour, which having granted to his wants, he returned again to the low country, and stationed himself at Calany.

Having arrived there, he sent directly for his two elder brothers, who accordingly came unto

him; and they resolved together to make war against the King of Cottah; and, in the mean time, the forces of the King of Cottah refused to fight against the said three princes, whereupon Wijaya Bahu Rajah was obliged to sue for peace.

When the ambassadors came before the said three princes to sue for peace in the king's name, the three princes answered, that if the two people who had conspired to do them so much mischief, namely, Coenda Bandara and Ekanaika Modliar, were sent to them, that there should be peace. Wijaya Bahu the king sent the said two persons to Calany, and in the mean time thought within himself that nothing could prevent the above-said Mayaw Dunney Rajah, the youngest of the three princes, from obtaining his desires; and so he caused all the doors of his palace to be shut, and sat himself down inside; and in the mean time appointed some of his most valiant people to lay in wait at the village of Cudawwatta, in order to kill the said three princes as they should pass.

However, on coming to Cottah, the prince Mawyaw Dunney began to talk with Dewa Coomara, who had been intended to fill the throne; and on making questions concerning the city, he being young and only seven years of

age, and not knowing what Wijaya Bahu had intended, began to tell Mawyaw Dunney Rajah that a number of men were lying in wait to kill him and his two brothers at the Cudawwatta. The prince told this matter instantly to his two elder brothers, upon which they all three retired from the place, the two elder brothers in front, and the younger in the rear, who, on coming out, shut the door after him; and going out of the fort, called to them their people, and gave them orders to shout for victory, and to break and plunder all before them; after which they again entered into the fort, broke into the palace, and plundered and destroyed all that came in their way.

Besides breaking into the palace they broke into the king's stores, forced open the chests, and made themselves masters of all the king's treasure, his cloths of silk, and his pearls; at length, the tom-tom was beat among the inhabitants, ordering that the plunder should cease. This plunder is kept in memory by the name of Wija Bahu Calla, that is, the sacking of Wija Bahu. When night came on, the said three brothers gave directions to certain of their people to kill the king, but they answered that they could not kill their king; but, at last, a person of the name of Salamawn, who was a noted

vagabond, undertook, and also executed, the murder of the King Wijaya Bahu. The next day, the eldest of the three brothers, under the title of Buwanaika Bahu Rajah, ascended the throne, and gave a general audience to all the people.

The sister's son of the late king, Wiria Surya, otherwise Pilissey Widigey Bandawra, and another man, called Manam-pairy, the arachy of the king's stables, fled from the city, and through the middle of Alut Coor Corle, got into the Hapitigam Corle, and there began to kindle a rebellion among the people. The youngest of the above-said three brothers, namely, Mawyaw Dunney, hearing of the said rebellion which was fomenting in the Hapitigam Corle, assembled his forces, and marched to check the progress thereof. He gave battle to the rebels, took the above-said Pilissey the prince, and likewise Manaw-pairy, the arachy, and put them both to death; and taking the possessions of several chiefs of the said Hapitigam Corle, gave the same as an inheritance to the grass-cutters. Buwanaika Bahu Rajah made a coronation feast for his two brothers; after which, the eldest of the two went to reign as King of Raygama; and the youngest, namely, Mawyaw Dunney

Rajah, with the minister, Awrianam Mantry, went and built the city of Sitawak, and there remained.

Buwanaika Bahu Rajah took to wife a princess from the above-said Oedagampala, of the high country, and was reigning as Maha Rajah, or Emperor of Ceylon; and having had a grown-up daughter, and two sister's sons, whose names were Wideyey Bandawra and Tammitta Bandawra, his said daughter was given in marriage to the eldest of the said two brothers, namely, Wideyey Bandawra; and this princess bore to her said husband one son. This son the King Buwanaika Rajah took and brought up, with an intention that he should be his successor to the throne; and as he did not know how he should bring this matter to pass, he thought of courting the friendship of the King of Portugal, whom he considered as the most excellent of all the kings of Jambu-dwipa; and accordingly wrote letters, and prepared presents, to send to the King of Portugal; and, moreover, caused a figure of the prince his grandson to be made, of gold, to represent the said prince, and sent the same himself, under the care of Sallappoo Arachy, to be delivered to the King of Portugal.

The arachy having arrived, and delivered

the presents to the King of Portugal, obtained the promise of great assistance, and that whatever he desired should be performed.

Here it must be observed, that the Portuguese were about Colombo during the twenty years which Dharma Prawcrama Bahu was king, and likewise during the fifteen years which Wijaya Bahu was king; and now this King Buwanaika Bahu, after having reigned twenty years, brought ruin on the country by giving the same into the hands of these strangers the Portuguese, and likewise poured contempt upon the religion. Having called the Portuguese to his assistance, he set out for Sitawak to fight against his younger brother, who was there as king; and on his way made himself master of the forts which had been raised to prevent the approach of an enemy. And in the mean time, Mayaw Dunney Rajah having heard of his brother's approach, caused the palace to be ornamented, white cloth to be hung round the apartments, and screens to be hung in good order, and the lamps of the palace to be lighted; and, leaving every thing in this style, he took his family and army with him to Batugedere. Buwanaika Bahu having arrived at Sitawak, found the palace in the above-said good order; and, after remaining there several days, he returned again to Cottah.

Mawyaw Dunney Rajah remained for the space of three years in Batugedere, and then returned again to Sitawak, and caused to be brought from Colilak a great number of people belonging to the tribe of Wadak Caroo; and, taking to his assistance a Moor man called Cudely, and two of his head men, with the said persons he again began to meditate war against the King of Cottah his brother.

The King Bandawra, of Raygama, was likewise brought to Sitawak, and afterwards he remained in the village Mawpita-gama, and, while there, caused forts to be built on the road leading to Sitawak; and, moreover, gave vexation and made war on the lands which belonged to Cottah. Again Buwanaika, as he had done before, took the Portuguese to his aid, and marched for Sitawak, and Mawyaw Dunney Rajah, with his above-said auxiliaries, likewise marched and met his brother at Giraw Imbuta, and began the battle at the pass of Gooroolawila; but as the Wadak Caroos could not stand against the Portuguese, Mawyaw Dunney Rajah lost the day; and as he could no longer keep possession of Sitawak, he returned to the place called Derenia-gala.

Buwanaika Bahu marched to Sitawak, set fire to and burnt the city, and returned again

to Cottah. Mawyaw Dunney Rajah now sent ambassadors to Cottah suing for peace, and Buwanaika Bahu gave for answer, that if the Wadak Caroos were dismissed from his service he might have peace; and, accordingly, two of the principal of the Wadak Caroos, for their bad behaviour, were seized, bound, and sent to Cottah, and thereupon peace was made between the two brothers.

Here it must be noticed, that the daughter of Sakalacalaw Tania Walla, King of Madampey, was married to a prince whose name was Samooda, of Soly Rata, to whom she bore two sons, Widiyey-adahaseen and Tammitta Adahaseen, the eldest of whom, Widiyey-adahaseen, having been brought to Cottah, was married to a daughter of the King Buwanaika Bahu, which daughter afterward died in consequence of a curse.

After this, the daughter of Mawyaw Dunney Rajah, called Cudaw Tikery-adahaseen, was brought and given to the said Prince Widiyey-adahaseen, and thereupon peace was made between the said two princes. Notwithstanding, a number of years afterwards, the said Mawyaw Dunney Rajah sought another quarrel with the King of Cottah.

Buwanaika Bahu Rajah thereupon taking the Portuguese to his assistance, marched out

with his Cingalese army to attack his brother, and on his route halted at Calany, where there was a house built upon the river for his residence; and being in this house with the doors open, and walking backwards and forwards, looking up and down the river, a Portuguese loaded his musket, and shot the king in the head, of which he immediately died.

Hereupon it was said by some, that God only knew what was the reason of this treachery, that having been so simple as to make a league with the Portuguese, and so foolish as to deliver his grandson to the protection of the King of the Portuguese, this judgment fell upon the said king; and, on his account, that calamity will be entailed on the people of Ceylon for generations to come.

The said Mawyaw Dunney Rajah, on hearing of the death of his brother, marched on to make war against the Portuguese, but the Portuguese and the army of Cottah checked his advance, so that he was obliged to make a stand. The Portuguese, in the mean time, made Dharma Pawla Coomaraw king, and sent information thereof to Goa. When the news reached Goa of Buwanaika Bahu being dead, and of Dharma Pawla being made king in his stead, and of Mawyaw Dunney having been prevented from advancing,

a determination was immediately taken to send succours to Ceylon; and, accordingly, the viceroy, and with him his son-in-law Don Juan Arikkoo, and a priest called Wilponte Apansoe Perera, arrived at Colombo, and came to Cottah, and held a conference with the King Dharma Pawla Rajah, after which the said king embraced the Christian religion, and was baptised by the name of Don Juan Pandawra; and upon the occasion of his being baptised, many of the nobles of Cottah were baptised likewise.

After this ceremony had taken place, the army of Portugal and the army of Cottah marched again for Sitawak. Mawyaw Dunney Rajah having again taken up his residence at Sitawak, heard of the Portuguese viceroy, with the Portuguese and Cingalese armies, coming to attack him, and accordingly took his flight once more for Daraenia-gala.

The viceroy having entered into Sitawak, remained there for some time with Dharma Pawla Rajah, and then setting fire to the city, returned again to Cottah. From this day forward the women of the principal people of Cottah, and also the women of the low castes, such as barbers, fishers, humawas, and challias, for the sake of Portuguese gold, began to turn Christians, and live with the Portuguese.

The viceroy remained in Cottah until he got possession of the king's treasure, and then he set out again for Goa, leaving his son-in-law to command in his stead, and Captain Diego Wailu to assist him. The priests of Budhu, who till now had remained in Cottah, repaired to Sitawak and to Candy. Shortly after this, the son-in-law of the viceroy died; and, before his death, delivered his commands to the abovesaid Captain Diego, and wrote directions that the prince called Widiyey Rajah should be apprehended and cast into prison. The reason of the said king having been cast into prison was, because he had a daughter of Mawyaw Dunney Rajah to his wife.

Captain Diego, on obtaining the command, caused Widiyey Rajah to be brought to Colombo, where he was put in prison, and his younger brother, Tammitta Sooria Bandawra, was likewise apprehended and sent to Goa.

Now it could be observed what the folly of the King Buwanaika Bahu had brought to pass. In the first place he himself was killed, his adopted son was caused to change his religion, also Widiyey Rajah was cast into prison, and his brother transported to Goa, and the women of high caste mixing with men of low castes, the high among the people have been

degraded, and the low castes have been exalted; and thus the said Buwanaika Bahu did a great deal of mischief to that religion which must endure for so long a time.

Widiyey Rajah being confined, however, in Colombo, his wife contrived to get the walls of the prison bored by a set of thieves, so that he could come out, and having done so, he fled from Colombo by night and got into the Raygam Corle. Here, however, he could not maintain his ground against the Portuguese and Cingalese, who marched against him from Cottah, and therefore he crossed the Callu Ganga and entered the Pardoon Corle. Here he built the city Pelaeda Nuwara, and made a fort; and there considering himself as a king at full liberty, he commenced war with both Cottah and Sitawak.

The daughter of Mawyaw Dunney Rajah having, with a dangerous labour, been brought to bed of a daughter, Widiyey Rajah formed the design of marrying together his said daughter and son by former marriage, whose name was Wijaya Pawla Rajah.

Jaya Wiera Rajah raised a rebellion in the four Corles against the King Mawyaw Dunney Rajah, but when an army was sent against him to the place called Nerkoon-galla to make war; the said Jaya Wiera having sent an ambassador

there, he paid four lacse of fanams, and two elephants with teeth, and so obtained a peace.

The Princess Adahaseen, who was brought up by Sakala Calaw wala Rajah, bore one son and a daughter to Jaya Wiera Rajah: the son's name was Coomawra Bandawra, and he remained at Caral Taddey, and the daughter was, in the time of Buwanaika Bahu, brought and given in marriage to Dharma Pawla Rajah. The mother of these two children died, after which time their father, Jaya Wiera, took a wife trom Gampala, and formed a useful alliance; on which account his son Bandawra not being contented, repaired to the Pansia Pattoo, where having gained the confidence of the chiefs of the Prachida, he took arms, and drove his father from the high country.

Jaya Wiera having no place to stay in, repaired to Sitawak, presented several elephants, and, among the rest, the elephant Acrawwanny, and also the crown of his kingdom he laid at the feet of Mawyaw Dunney Rajah, and paid homage to him, whereupon he bestowed upon Jaya Wiera Rajah a great number of villages, and took him under his protection.

The daughter of Mawyaw Dunney Rajah was married to Widiyey Rajah; and having been used very ill by her said husband, several re-

monstrances were made on that subject; and in the mean time, Mawyaw Dunney Rajah had four children, the one called Rajjooroo Bandawra died in Wisinama; the second was called Tibiry Palla Adahaseen; another, the queen of the said Widiyey Rajah; and the youngest of all was the Prince Rajah Sinha, who united the whole of Ceylon under one government; which prince, when he was full eleven years of age, had not yet been weaned from his nurse, and was in his childhood called by the name of Tikiry Bandawra.

The King Mawyaw Dunney Rajah at this time, however, sent Tikiry Rajah, and Tibiry Pala Adahaseen, and the modliar Wicrama Sinha and other modliars, to make war against the king's son-in-law, Widiyey Rajah.

The contending parties met at Diawala, in the Pasdoon Corle, and there the modliar of Widiyey Rajah, whose name was Samerkoon, was defeated, and lost his head; and the same was brought and presented to the King Mawyaw Dunney Rajah. The king sent the two princes out again, with a great army, accompanied by the above-said modliar Wicrama Sinha.

The two princes, embracing their father's feet, departed from Sitawak, and without delaying on the way, crossed the Callu Ganga, made

themselves masters of the forts about that place, and proceeded to the city Pelanda Nuwara; on entering which city the King Widiyey Rajah, leaving his wife and a daughter, he, with the rest of his family and court, and Wijaya Pawla, his eldest son, made his escape towards Wawraw Pota, and Porana Wala Oya.

The two princes sent their sister and niece to their father at Sitawak, and pursued Widiyey Rajah, but he, without stopping on the road, made his escape into the high country, by the way of Idelgas Inney Cadawatin.

The two princes returned through Matura, and halted at Dewandera; and while there, their father, in consideration of the talents of the young prince Tikiry Rajah, compared him to the lion of kings; and the said princes, having placed guards in Matura, came to see their father. Widiyey Rajah having arrived in the high country, requested the assistance of the Candian king, and returned with forces by the way of Dewana Gala, and took up a position at the place called Alut Nuwara. Tikiry Rajah Bandawra having heard of this new disposition, prepared again for war; and in the mean time, many people of the four Corles came and presented themselves before the said young prince, and offered him presents.

Widiyey Rajah, however, out of fear, without letting his army know of the matter, caused himself to be carried on a man's back, in the night-time, again up to Candy. Tikiry Bandawra marched to Alut Nuwara, and on entering the same the army of the enemy were so dismayed that they began to fly in all directions; and in the mean time the number of them who were wounded and fell was very great, and of those who came with the King Widiyey Rajah, 120 were taken prisoners, and being bound two and two, hand in hand, they were sent to the king his father; and from that day his name was changed to Rajah Sinha, or the Lion Rajah. Accordingly, Rajah Sinha placed the four Corles in a state of defence, and came to Sitawak to see his father.

The above-said Widiyey Rajah again held a council with the King of Candy, and invited the people of the four Corles by a proclamation to repair to his standard; and in the mean time descended the mountain of Elpity Canda, and made a stand in the Galbade Corle.

Rajah Sinha Rajah hearing of this, mustered his forces, and marched to Catugahawala, and there he halted: Wicrama Sinha Modliar also posted himself at Calegama. Widiyey Rajah came by the way of Dewana Gala with his

army to Amma piti Totta, and began his attack; but being discomfited, fled again by the way he came, up to the high country. Rajah Sinha Rajah remained for some days in the four Corles, and having placed guards in the gravetts, returned again to Sitawak to see his father.

The father was so much pleased with the prowess of his son, that he gave orders that he should be obeyed throughout his dominions the same as himself; and moreover, the father wrote a letter to the King of Candy, saying, that if he gave quarters to Widiyey Rajah, or did not drive him away, that Sinha Rajah would come and pay him a visit.

The King of Candy having received and read the letter, caused Widiyey to shift for himself, and remove from the high country. Having now no other quarters, Widiyey Rajah flew for shelter to Surija Rajah, who had built the city called Oeda Canda Pala Nuwara, in the middle of the seven Corles, and reigned there as king, and likewise was at variance with Mawyaw Dunney Rajah. This king gave the place called Bogoda to the said Widiyey Rajah to live in; but in the mean time Widiyey Rajah thought of deceiving his friend, and to this end took steps to breed a strife between his people and the people of Soorya Rajah.

The King Soorya Rajah having come out and seen that his subjects were striving with the people of Widiyey Rajah, endeavoured to make a pacification; but, however, had the mortification to see his own people worsted; and moreover, an arachy, called Welaw Yoodha Arachy, by treachery put the said king to death.

Widiyey Rajah having thus caused the death of his protector, assumed the government of the seven Corles, and sent letters to Colombo and to Cottah, and obtained succours. The Cingalese army from Cottah, together with the Portuguese, marched by Neyambo under the command of the said Widiyey Rajah's son, Dharma Pawla Rajah, towards the seven Corles, and from thence descended again, with the king at their head, and were posted at Puwack Welley Totta.

Mawyaw Dunney hereupon sent out his other son, Tibiry Pala Adahaseen, and Wicrama Sinha Modliar, to meet the allied forces. Tibiry Pala Adahaseen took post at Menik Cadawara; but Wicrama Sinha Modliar advanced to the above-said place, Puwak Welly Totta, where the battle began. Many fell on both sides; some of the Portuguese likewise fell, and some were wounded. And after this the army of Cottah, and also the Portuguese, retired

to the fort of Colombo, and Widiyey Rajah repaired to the place called Dewa Medda.

The son of the said Mayaw Dunney Rajah, and also Wicrama Sinha Modliar, with their army, returned to Sitawak, and presented themselves before the king and Rajah Sinha.

The shooters or riflemen of Sitawak for their good behaviour received an elephant as a present. In a short time after, Widiyey Rajah having posted himself at the place called Mooda Coonda, Pala Nuwara was again attacked and defeated, and thereupon he fled towards Putelam. Rajah Sinha pursued him; and when he came as far as Tammena Adawia, many of the people who had fled with Widiyey Rajah, and amongst the rest Palia Wadana Peroomala Arachy, forsook the said Widiyey Rajah, and came and presented themselves before Rajah Sinha.

Rajah Sinha turned, and passed through the seven Corles, when he gave an audience to the valiant warriors of that country; and having taken Waila Yoodha Arachy, who had killed the above-said King Soorya Rajah, he caused him to be impaled. He posted his forces throughout the seven Corles, remained several days, and then returned to Sitawak, to the king his father. Widiyey Rajah after this repaired to Jaffna, with his above-said son Wi-

jaya Pawla Astawna, and some more of his people; and while remaining in the place called Tawra Gooly, the Malabars of Jaffna joined together, and determined not to allow the said king to remain amongst them, but to drive him away, and accordingly surrounded him on all sides. The Malabars having thus surrounded the king, he began to fight; and as the battle pressed sore upon the king, a person called Naidey, the son of Wijayabow Modliar, placed himself in front of the king, and defended him till he had cut down sixty Malabars; and at last, getting himself wounded, fell dead at the king's feet. This champion having fallen, Widiyey Rajah, and his son Wijaya Pawla Astawna, became an easy conquest to the Malabars: they were both killed, and their treasure taken by the Malabars. Manampary Arachy, who had left the service of Mawyaw Dunney Rajah, and fled to Colombo to join the enemy, was appointed modliar, and sent to Matura to keep that place in order, and was in the habit of sending the tribute of that country to Cottah; and moreover he built a fort in that country. Wicrama Sinha Modliar was again, with a great army, sent forth to war by the King Mawyaw Dunney Rajah.

The modliar took post with his army at Dempitia, where he was attacked by Manampairy

Modliar, with the army of Cottah and the Portuguese. Many fell in this battle on both sides, and both parties retired from the field. Manampairy Modliar marched to Matura, and Wicrama Sinha Modliar again took post at Dempitia.

Ekanaika Modliar and Calutota Amercou Arachy went and joined the army of Dempitia, and in the next battle they pursued Manampairy and took him, and cut off his head; they also took and killed Desanaika Arachy, the younger brother of Totogomawey Tenecon Modliar; also the Portuguese called Juwan Perera and the man called Wicramala Waraw, and a great many of the Portuguese soldiers; and, delivering the Dasavany of Matura to Ekanaika Modliar, Wicrama Sinka Modliar came to see the King Mawyaw Dunney Rajah at Sitawak, and afterwards went and lived at Maw Edanda. Mawyaw Dunney Rajah having reigned as king for the space of seventy years, he then died. When the news of this king's death was known, the King of Cottah, Dharma Pawla, with his army and the Portuguese army, marched and took post at Maw Edanda, and next day marched to Wairagada. When Rajah Sinha heard that the Portuguese had come as far as Maw Edanda, on their way to Sitawak, to make war, he with his

forces marched out and posted himself at Hewagama: the king remaining there, Wicrama Sinha advanced to give battle, which took place at Moolleriawe. In this battle, thousands of Wicrama Sinha's army fell, Wicrama Sinha himself was wounded; and, being defeated, made his retreat to Hewagama. The Portuguese, after their victory, remained at Moolleriawe.

Rajah Sinha seeing that Wicrama Sinha Modliar was thus defeated, called his bands, who marched with shields: on the right hand of the king were the elephants, which used to march in that direction; and on the left the Arachies of Coratoto in the Aluroogiry Corle, which is now called the Hepitiyam Corle, and Lascoreens, of Cawdara, and a thousand men trained to the shield from Illangam-wala. These forces the king ordered to attack in the rear, and advanced himself in the front, and came to Moolleriawe, and began his attack upon the Portuguese. The reserve which had been placed in the rear likewise came up. The elephant called Jaya Sundera Bawgen Wiriedie Asaw rushing into the battle, seized a standard belonging to the Portuguese, and the elephant called Wijaya Soondera Bawgey-airaw-wanaw seized a shield and a drum. The King Rajah Sinha, mounted on a horse, would not permit his army to retire, but

led them into the middle of the Portuguese, and then the shield-men and the elephants mixing altogether, the greatest disorder began, insomuch that the Portuguese could not find an opportunity to load their guns; and in the mean time the battle became so desperate, that both Portuguese and Cingalese were seen hanging by the tails of the elephants and fighting. The king, mounted on his horse, flew from one side to another: the battle was like a play of fireworks, and the smoke like the vapours which ascend in the month of January. The blood was flowing like water on the field of Moolleriawe: the Portuguese, not able to retreat one foot, had 1700 killed on the field of battle, and the army of Cottah a great number. Rajah Sinha, in this battle, which was carried on with the greatest obstinacy, had an opportunity of observing the valour of the Arachies of the villages Coratota and Hewagama, and of the Lascoreens of Candura, and how bravely they had defended themselves by their knowledge of the sword, and how they had flown to the rear of the enemy and bravely conquered, and accordingly rewarded them with presents; and thus the said Corle has been called Hewagam Corle, that is, the land of warriors, till this day.

After this victory, Rajah Sinha at Cadu

Delewa and at Raygaha Watta caused to be cut ditches, built batteries, and mounted cannon; and leaving people to defend the same, took the inhabitants who lived on this side with him to Sitawak.

Dharma Pawla Rajah and the Portuguese captain Mohroe sent off despatches to Goa, requesting succours; and the said reinforcements having arrived, the Portuguese bound two pawdas together at Modera, cut down cocoanut trees, and made batteries; and for the space of three months had both sides of the river at Modera, near Colombo, lined with troops; and in the mean time advanced by degrees towards Raygaha Watta.

Rajah Sinha hearing of this, came in person to Raygaha Watta, and taking two guns which were in the battery there, and bringing them to the border of the river of Calany, he caused them to be planted in a convenient place; and when the float which the Portuguese had made, which was called a cottala, came near, loaded with troops, the said two guns were fired into the same, by which the float was not only broken, but several Lascars killed; and thereupon the Portuguese began to row down the river again, and the signal was given to Wicrama Sinha Modliar to begin the battle, which he

accordingly did, and pursued them with great slaughter to the pass of Nakelgam, and took prisoners all the Portuguese forces which had been sent into the Cona Corle; and then Wicrama Sinha Modliar, getting upon the shoulders of some of the Portuguese whom he had made captive, went so riding, and presented himself before the king; and the arms and goods which were found in the pawda, or float, were taken and deposited at Raygaha Watta.

The Portuguese forces, however, which had been sent into the Hewagam Corle, escaped and got again to Colombo. Now Rajah Sinha advanced near to Colombo, the villages round about which were deserted; but such people as belonged to the city of Cottah were prevented from flying one way or the other, and so guarded were the passes, that not even any kind of merchandise was allowed to pass; however, Dharma Pawla Rajah found means of escaping from Cottah by night, and taking shelter in Colombo.

Rajah Sinha hereupon laid waste the city of Cottah, and returned again to Sitawak; and the Portuguese from this time remained shut up in Colombo. Rajah Sinha, in the mean time, marched up and took post on the mountain of Balaney, where the king of the high country came and gave him battle; but being defeated

by Rajah Sinha, he fled to Sengaada-gala Nuwara. Rajah Sinha pursued him thither with his army, and attacked him at the said place, and defeated him; so that from thence he took his flight to Dumbara Pattoo; but being still pursued, he fled from place to place, until at last he took shelter in the jungle near Jaffnapatnam. His queen and daughter and relations came to him where he was, and the place was cleared for them to live in; and, in the mean time, he sent two of his ministers to try to regain the high country, but having failed in the attempt, both died in the Wanny Pattoo.

While the king of the high country thus remained in exile, he was again in danger of being taken by Sinha Rajah, on which account he wrote for assistance to Dharma Pawla Rajah, who remained at Colombo. The letter having been received and read, Dharma Pawla Rajah placed himself at the head of a Portuguese and Cingalese army, embarked at Colombo, sailed, and disembarked at Manaar; thence went to Jaffnapatnam, and brought away the said king and his court, his queen and his daughter; but, after having remained a few days at Manaar, the king and the queen both died; and the court and princess remained at Manaar.

Rajah Sinha, in the mean time, from a sus-

picion of treachery, caused Wijaya Sundera Bandawra to be brought to him, promising upon oath to reward him for his faithful service with the village of Wallagama and Wattawrama, and accordingly sent Wicrama Sinha Modliar and Senerat Modliar to conduct the said Bandawra to the royal presence; but while in the road called Galae-boeca, the said conductors pushed him into a pit which had been dug in the road and covered with leaves, and falling upon the points of spikes which had been placed in the bottom, he died; and thus, having been promised the village Wala-gama, he obtained a wala, that is a pit, instead thereof. When the news of this prince's death reached his family, his son Conappoo Bandawra and Salappoo fled from the place of their residence and came to Colombo, and presented themselves before Dharma Pawla Rajah.

These two were kindly received at Colombo, many presents were heaped upon them, and they were also baptised into the Christian faith.

Rajah Sinha now united under his government the country of Pas Rata, the province of Uva, the country of Pawnama, the country of Willasa, and the eighteen Pattoos of the Wanny. In the mean time, Dharma Pawla Rajah was united with the Portuguese in Colombo; and

Rajah Sinha cut off all communication from Colombo; so that no article of commerce nor any person whatever could approach it by land. The Portuguese, however, were in the habit of going from Colombo in boats, and making inroads into the villages along the shore, from which they used to bring away women; and the numbers which fell on both sides on those occasions were very great. Rajah Sinha, therefore, at last resolved to drive the Portuguese from Colombo; and, in order to effect this, he issued pay to his troops, and made arrangements, and distributed his forces on the different sides, and gave them their instructions.

Wicrama Sinha Modliar was ordered to lead the attack; he marched from Sitawak accordingly, and came as far as to the ferry of Weralu; there making further preparations, he advanced, and took post under Boralugodo (now called Walfendaal).

Senarat Modliar, with the Portuguese, sallied out of the fort, and, taking a circuitous route by Calloo Welly Cada-watta, and getting to the rear of Wicrama Sinha, the two armies began to fight.

The Modliar Senarat, of Rajah Sinha's party, while the Portuguese were advancing by his rear, was playing at the game called pahada;

and when the enemy began to open upon them, the army of Rajah Sinha was thrown into confusion, several modliars were wounded and fled to Dematta Godha, and fell at the feet of Rajah Sinha, and begged of the king to retreat, and informed him that the enemy was in the middle of Wicrama Sinha's army, and that he himself was wounded. The king accordingly retreated to Wesala Totta, and there made a stand and issued his orders.

While he remained here, Conappoo Bandawra, who had fled to Colombo, committed a crime, for which he was tried before Sallappoo Dharma Pawla Rajah and Captain Mohroe, and sent to Goa. When Conappoo had been in Goa about three years, it came to pass that he expressed a desire of getting an opportunity of fencing with a captain called Gajabahu, which captain was so expert at fencing, that no person, not even the viceroy, durst approach his door without first laying aside his sword, for who dared even to approach the quarters of the said captain with a sword, could not escape without fighting and getting killed. This desire of Conappoo Bandawra having come to the ears of the viceroy, he sent for Conappoo, and asked if he could fence well; he answered, that he could fence; and accordingly he girded on his

sword, and went to the door of the great captain, and was immediately addressed by him with, " Cingala, thou must not depart without fighting;" and, immediately, they both began to engage, but Conappoo cut the said Captain Gajabahu in two pieces, on account of which valiant action, several captains, and also the viceroy of Goa, conferred presents upon Conappoo.

The King Rajah Sinha advanced once more as far as Boraluyoda, in the place where the Walfendaal church now stands; and under Boraluyoda is the place called Santoonpitia. Rajah Sinha thus shut up the Portuguese; and as they were in want of men they again wrote to Goa for assistance; and when the news of their distress reached Goa, Conappoo Bandawra was called, and asked if he could not be of some assistance in Ceylon; and thereupon he answered, that were he to go to Ceylon he would take possession of the country in rear of the enemy, and so shut him up in the centre. Having so said, an expedition from Goa immediately embarked, and having landed at Manaar, he marched up to the high country, and began to make war. Rajah Sinha, on hearing of this war in the high country, raised the siege of Colombo, and repaired to Sitawak, and having

become angry with Wicrama Sinha Modliar, the said modliar was so affected that he fell sick, and a doctor was called to assist him; but the doctor having mixed his medicine with poison, Wicrama Sinha Modliar expired.

It now came to pass that the man called Aree Juwan Wenda Permnal, who came from Soly Rata as a pilgrim, was by Rajah Sinha appointed mohottiar, and the daughter of Rajah Chitty, who had been the king's concubine, was given to the said mohottiar, and he became a great favourite of the king.

The said mohottiar was sent with a numerous army; but Conappoo, and the people of the Pas Rata, prevented the mohottiar's army from passing Balaney. Rajah Sinha again mustered his forces, and marched to the high country to make war. He halted at Mawwela, and the army of Candy came to meet him by the way of Caduganaw; and the two armies having encountered each other, the army of Rajah Sinha was obliged to retreat. Rajah Sinha had near him an armour-bearer with a shield of chank; but Conappoo, besides having the same kind of armour, caused the chank-horn to be blown as a signal of victory.

Rajah Sinha now lamented this unhappy day: "Since the eleventh year of my age no king

has ever been able to make head against me till now; but this king who has come to my country is more powerful than me, for my might is decreased." Manampairy, the mohottiar, he stationed in the Galbade Corle, and he had under his command the place called Parana Cooroo, and also Capooroogas Palla; and retiring himself to Petanyada Uyana, he took post at that place.

It now came to pass that the King Rajah Sinha was pricked with a thorn in the foot, and thereupon a berawia of Dodampey, by the power of magic, prevented the venom of the wound from being extracted or removed, by the advice of Jaya Suria Adahaseen. Rajah Sinha was brought in his pleasure-boat from Petangade, and on the way spoke nothing except at the place called Coobooloo Bittarawelley, and so, without uttering a single word, he expired. This happened in the year 2067 of the era of Budhu. Thus Rajah Sinha, who had united all Ceylon in one banner, died on Thursday, the 7th day of the moon, under the reign of the planet called Sata.

The king that now succeeded was Rajah Suria Coomara, who had been in Wawalla. On ascending the throne he gave a general audience, and issued pay and clothing to his sol-

diers; and coming to Dewila Cada Wata, and Raygaha Watta, he caused troops who were there distributed to defend the country to be paid; and returning again to Sitawak, he placed his younger brother, Jaya Suria Cumara, over the Beligal Corle. When he had been king for about the space of three years, the priest called Dewanugala Teroonancy, and the people of the high country, joined together, and proclaimed Conappoo Bandawra king, by the title of Wimala Daham Suria Rajah, and he ascended the throne accordingly.

The King of Sitawak, namely, Rajah Suria Cumara, who had caused the King Rajah Sinha to lose his life by the necromancer of Dodampey, was in the habit of leaving his palace every night and going out to the village called Mawniyangama, there to cohabit with the daughter of the said necromancer, who was of the Bewawya caste. The people of Sitawak, on being acquainted with this matter, became the king's enemies; and they gave information of the circumstances to the sister of Rajah Sinha, who was the Queen of Widiyey Rajah, who, with her daughter, even in the time of Rajah Sinha, remained in Matama Gadda; and Manampairy, the mohottiar, having also joined with the people, one night, when the king

came out to take his usual diversion, they attacked him, and stabbed and killed him. Thereupon the son of Widiyey Rajah's daughter, who was then but a child of five years, was brought from Mattama Gada, and having come to the river of Mawwely Ganga, he gave audience to all the people, and was then carried to Sitawak, the people of which place were in great tumult.

Here it must be observed, that when Dharma Pawla Rajah and the Portuguese heard that Rajah Sinha was dead, they sent forces to take the forts which were in the Aloot Coor Corle and at Ooroo Totta. The Portuguese, on their march, halted at Negambo. This news having come to Sitawak, the mohottiar Manampairy was placed at the head of an army, and with 900 of the small guns called Cady Tuwakkeu, or grasshoppers, he marched from Sitawak to Ooroo Totta to make war. Manampairy having come to Ooroo Totta, he shewed himself very haughty, as if assured of the victory. The Portuguese had amongst them a Moorish man called Juda Sulva Modliar, who, in the time of the King Rajah Sinha, had behaved on many occasions very valiantly, and was much respected by Dharma Pawla Rajah. This Juda Sulva Modliar having heard that Manampairy carried him-

self so highly at Ooroo Totta, made a vow that he would not eat till he had taken Manampairy, and so got the Portuguese to march with him to Ooroo Totta.

Manampairy, the mohottiar, hearing of the attack that was going to be made on him, put his artillery in array, and drew up his army in three ranks, and placing himself by a gun, gave orders that no person should fire a shot till he should fire off his gun first. The Moor modliar and the Portuguese advanced, and when they came within a very little distance, Manampairy fired his gun, and immediately the whole 900 pieces began to play. Many of the Portuguese fell in this battle: the Moorish modliar lost the day; and the Portuguese army having taken to flight, were pursued, and the heads of many cut off; and thus Manampairy returned with great joy to Sitawak, where he remained. This is that Manampairy who formerly came from Soly Rata, with a company of pilgrims, and was discovered by Rajah Sinha to be a man of valour, and was therefore taken and promoted to be a mohottiar.

Because this mohottiar had been once among the pilgrims, many songs were caused to be made about him by the chief arachy of the 12,000 Lascoreens of the Allapattoo, which

songs were so composed that every stanza ended with the words Cockanama; that is, pilgrim's scrip; and these songs were sung throughout all the streets. Manampairy Mohottiar was so much ashamed on account of these songs, that he went to the place called Moroo Watta, and lived there. He had not been long there, however, before the queen sent for him to Sitawak, where he again remained: he was, however, still perplexed by the abovesaid songs, for the boys now began to sing them; and having obtained permission from the queen, he again left Sitawak, and went to live in Giraw Imbool Cottah, and remained there. While living at Giraw Imbool Cottah, he one day took a cotpoonell, and came to Cadse Dewala and Raygaha Watta, and from thence, in the night-time, came to Colombo, and presented himself to Dharma Pawla Rajah. Dharma Pawla Rajah conferred upon him the title of Jaya Wiera Bandawra; and afterwards he marched with an army of Portuguese and Cingalese from Colombo, and, in the course of three months, he took Raygaha Watta. But he was not able to conquer the place called Cada Dewala, because Coorooppoo Arachy guarded the gravetts in Supur, and because the army of Sitawak united with the said arachy in defending the country against the Colombo

army; but while the ground was thus contested, Wicra Sigira Modliar, of Hewagama, who had gone over to the party of Dharma Pawla, took a circuitous route through the Salpity Corle, and coming to Coratota, carried off the family of the said Coorooppoo Arachy, and delivered them to the Rajah Dharma Pawla, who hereupon wrote and sent a letter to Coorooppoo Arachy.

Jaya Wiera Bandawra marched towards Sitawak with the Portuguese army; and as their march was impeded by the dams of water which the Cingalese had thrown up to their own advantage, the dams were cut, and the water allowed to run off, and thus the Portuguese were enabled to force their march to Sitawak, in the course of which thousands of the Cingalese were cut off. Jaya Wiera Bandawra made himself master of Sitawak, and thus put Dharma Pawla in possession of the whole low country. After which, the King Dharma Pawla, the said Jaya Wiera Bandawra, and the captain of the Portuguese, held a council, and determined to prosecute the war against the Candian king, Wimala Daham Sooria Rajah, and marched accordingly to make war; and having ascended the hill of Balaney, took up their ground at Damtura, and from thence wrote a letter to

Wimala Daham Sooria Rajah; which letter he having received and read, communicated the contents to no person. Knowing that on account of Manampairy he could have no chance with the Portuguese, he resolved by cunning to gain what he could not gain by arms, and accordingly he wrote a feigned letter to the said Manampairy, otherwise Wijaya Bandawra, but gave orders that the said letter should be let fall into the hands of the Portuguese, which accordingly happened, and was delivered to the Portuguese captain. The substance of the letter was as follows:—" To Oendia Rawla, who went from Cotta, and Captain Mohroe. To-morrow, before the sun has yet come to his meridian, I will deliver the Portuguese into your hands; but you must promise that the low country shall be mine, and in that case I will pay tribute to the high country." And the Portuguese seeing this letter, without suspecting the reality of the matter, instantly put Manampairy to death, thinking he was a traitor. And now Jaya Wiera Bandawra being no more, the Portuguese were without a champion; and Wimala Daham Rajah taking advantage hereof, with the people of the Pas Rata made his attack on the Portuguese, surrounded them, and in Dandooroo Wala slew many of them and their Cingalese

auxiliaries; and having gained a complete victory, seized five of the Portuguese prisoners, and put out their eyes, leaving only one eye for one of them, and him they caused to lead the rest to Colombo.

Wimala Daham Rajah had four sons, whose names were Hoodayak Rajah, Suria Asthana, Aedoe Mawlay Asthana, and Cumara Sinha. Some time after this, Dharma Pawla Rajah marched again with an army of Portuguese, with a view to take the high country, and took up his ground in the middle thereof, and while there was attacked by the Candian general, Edirilley Rawla. The place became untenable for Dharma Pawla Rajah, who, with the Portuguese, endeavoured to make a retreat; but Edirilley Rawla pursued on the one side, and on the other the bridge of the river or brook Poos Ella was broken down, and thus their retreat to Colombo cut off. And while in this situation Wicrama Arachy fell in the river and was lost; but at last Samerkoon Rawla marched from Matura with succours for Dharma Pawla, and arrived at Pataha Watta. When Dharma Pawla heard of this relief having arrived, he and the Portuguese marched by the way of Gala Gedera. Edirilley Rawla still pursued them; and in the very said place, Gala

Gedera, a battle took place, in which battle Edirilley Rawla was wounded: and after this the Portuguese proceeded to Milawa.

Samerkoon Rawla Hamy came to Colombo through the Raygam Corle; but shortly after the said Samerkoon marched with an army, and fought a battle with Edirilley Rawla and his army. In this battle Edirilley Rawla was taken prisoner, brought to Colombo, and delivered to Dharma Pawla, who caused him to be put to death; after which, peace was restored to the low country. In the mean time the children of Edirilley Rawla were sent off to Goa.

Wimala Daham Rajah, still continuing the war, came to Derenia-gala, and even as far as Negambo, where, having put his forces in order of battle, he sent Wellappoo Arachy and Coorooppoo Modliar up to the Hewagam Corle, to distress Colombo as much as possible; and in the mean time Dharma Pawla supported the contest, and repelled his enemies so far as at last to leave all the low country on this side of the two rocks called Cockaw Gala and Soodopooroodu Gala in a state of tranquillity, in which state he delivered the said country to the Portuguese; and dying, went to the other world.

The Portuguese buried the body of Dharma

Pawla in a church, and afterwards the low country was governed by a Portuguese viceroy.

Wimala Daham Suria Rajah having governed the high country for twelve years, departed this life. At the time of his death, his mother's youngest sister's son was a priest, whom the king, before he expired, sent for, and caused him to lay aside the priest's robes, and delivered to him his kingdom, and likewise his four sons.

In the year 2069 of the era of Budhu, the said priest was king, and was entrusted with the education of the four sons of Wimala Daham Suria Rajah, and was proclaimed under the title of Surat Rajjuroowo. His queen brought forth to him a prince, which prince was called by the name of Dewi Rajah Cumara.

The eldest son of Wimala Daham Rajah, in the mean time, was sent to play in the river Mawwela Ganga, without the knowledge of the queen his mother; and those who were sent with the boy to take care of him were directed to smother him in the water, which was accordingly executed. But in the mean time, the king and people, who were given to understand that the boy had gone to play in the water, discovered the treachery, and caused the dead body to be taken out of the water. A man

called Simon Surey, had, with the Portuguese, gone up to Candy seven times, and had set fire to the palace; on which account Senerat Rajah built at a greater distance the city of Diatilaka Nuwara; and, while living in that city, Don Constantine was made king of the low country.

Simon Surey was a man who paid no respect to the temples or religion of Budhu, nor to the four tutelar deities of the island, and thought nothing but of killing people, or living creatures; and thus it came to pass, while he was going on in sin, by the might of the tutelar deities he was seized with an ardent or burning fever, of which he died.

After his death, Don Constantine, with an army, went to make war upon the high country; and, while yet marching through the provinces of Oeva, was met at the foot of the mountain of Welley Wawey, in the field called Rat Daneiyey Wela, by the Princes Koumara Sinha Wyaya, Pawla Dewa Rajah, and the King Senerat Rajaoroowo, and there the battle began.

In this battle the Portuguese general, the abovesaid captain, and four Portuguese dessavas, were taken prisoners and put to death; and sparing the 15,000 Cingalese which went with the Portuguese to battle, they cut down the Portuguese in heaps. The said three princes and

king, after this battle, came down to the low country in order to possess the same, but finding the people not well disposed to receive them, they returned to the high country again. In the year 2093 of the era of the Budhu, the King Senerat Rajah departed this life, after a reign of twenty-five years. After him, the prince called Koumara Sinha also departed this life. After this, while Wyaya Pawla Rajah and Dewa Rajah governed the high country, another Portuguese general, a captain, and four other dessavas, and a Portuguese army, and also an army of Low Cingalese, consisting of 1000 men, marched again for Candy, set fire to the city, entered the temples of the tutelar deities, and cut the flesh of cows there. After this, the two kings surrounded the Portuguese at Gau Oruwa, where a battle ensued, the general and captain were taken, and their heads cut off, and heaps of the Portuguese slain at the said place. On this event, the King Dewa Rajah wrote to Europe, and invited the Dutch. The Dutch arrived, and took Batticaloe and Trincomale; and the next year they came and took Negambo, and then began to govern the low country. On the Dutch landing to take Negambo, a bloody battle ensued, in which the Portuguese lost a general, after which the Dutch remained masters of the place.

The Portuguese, in a short time after, made another attack to regain Negambo, but were again defeated, and returned to Colombo.

Rajah Sinha, or Dewa Rajah, came to Raygaha Watta, and completely blocked up that side, while the Dutch blocked up the other side, and thus held the Portuguese blocked up straitly in Colombo; and after a siege of nine months they surrendered to the Dutch and went to Goa.



END OF VOL. II.

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